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PICTURED TRUTH

A HAND-BOOK

OF

BLACKBOARD AND OBJECT LESSONS

BY

REV. ROBERT F. Y. PIERCE

INTRODUCTION BY

REV. RUSSELL H. CONWELL, D.D.

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To Her

Whose Life and Labors and Love have

been my Inspiration,

My Wife,

this Little Volume is Affectionately

Inscribed by

The Author.

21830

INTRODUCTION.

TRUTH is a beautiful bird. She was created to meet the morning earliest, and be the last to see the sun. But she has been flying with one wing and one foot hitherto. Now she has both wings free, and ascends with fascinating grace into the very eye of the sun. Truth has had one wing strong and gleaming in the power of the orator or writer to picture with the language of the tongue. It has been admired and used with much effect from Chrysostom to Beecher, but it was one wing after all, aided only by gesture which is scarcely more than a web-foot. But now truth has two long bright wings, to carry her into the most distant regions or to the loftiest peak, — oratory and painting.

This book is unique, useful, beautiful, — not for the designs or essays so much as for the new combinations.

Ideas rule the world. This is a new idea. It applies to teaching the old thought — that in union there is strength, and brings well-known means into a combination which vastly multiplies their power.

It would seem as if such a book put into a teacher's hand and heart, would furnish the means for reaching the most distant heart with a message of truth. The civilized world moves rapidly; and truth, Christianity, scholarship in sacred things, must lead. This union of the picturesque and the useful is a potent factor in religious progress, and it would be an eternal joy to introduce it into every home.

An appeal to both the eye and the ear marks the highest development in the methods of teaching truth. This book supplies the hitherto neglected or undeveloped power, which limited experience in the Sunday-schools of the cities has shown to be of unmeasured importance. It is the highest known expression of Christian reverence and love. As the infant expresses its affection in the most simple ways; and as youth speaks its regard in more varied terms, until strong manhood tells its love in mighty enterprises for its dear ones, and awful charges on battle-fields for patriotic fidelity, so the enlargement of the powers and the increase in the intensity of purpose in making saving truth known to our human brotherhood, has brought out at last, this forceful system of Christian instruction.

The author presents here no untried theories, but has demonstrated in his own life and work, how practical and attractive this system is. Politicians, business men, newspapers, and all new enterprises, are eager to secure this motive power, which has been latent so long in the unseen.

This strong agency, which belongs to Christ, the author has harnessed to Christian truth.

We stand at the gate as the chariot sweeps forth and shout with thumping hearts, "God speed thee, God speed thee, thou winged steed of pictured truth. Faces now shadowed, hearts now breaking, souls now sinning, the innocent now oppressed, will hail thy coming as the premonitor of Christ's own appearing!" For this we reverently and continually pray.

RUSSELL H. CONWELL.

Philadelphia, Pa.

PREFACE.

THIS little book is sent forth as an assistant to many Christian workers whose interest in illustrative teaching prompts them to use every means and method of presenting the truth in picture and object lessons.

This is by no means an exhaustive treatise on "Blackboarding," but the hints and helps herein contained are designed to be suggestive, hence the exercises have been selected to cover a wide range of illustrations such as may be used in the pulpit, the Sunday-school, young people's services, and in the praise and prayer-meetings of the church.

I have gathered lessons from kind friends and successful Sunday-school workers, and these with many illustrations which I have found pleasing and profitable in my own work, are sent forth with the hope that they may prove mutually helpful to teacher and taught.

I am profoundly grateful for the kind encouragement and assistance given me by the Rev. H. L. Wayland, D. D., editor of the *National Baptist* of Philadelphia, Pa., who first made possible my pictured truth sketches, and through whose kind permission I use herewith some of the blackboard lessons, which as correspondent of the International Lesson series, I contributed to his valuable Christian journal for over four years.

I desire to acknowledge the personal kindness of Mr. Fleming H. Revell, and his courtesy in granting the use of

some of the sketches I have contributed to the *Sunday-school Lesson Illustrator*, published by him. Also to the courtesy of the *Baptist Union*, the *Church Evangel*, and other publications through which my blackboard sketches have been given to the world.

My earnest prayer is that the seed thoughts garnered here may be scattered broadcast and bring forth an abundant harvest unto Him who is great in power, good in holiness, and glorious in truth.

R. F. Y. P.

Rockford, Ill.

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EYE PREACHING.

THE soul may be reached through the senses.

It is not my province to discuss the question of vision, or how the physiological act of *looking* produces the psychological result of *seeing*, but simply to indicate the possibility and desirability of reaching the life of the beholder through truths presented in picture or object-lessons.

In all ages God has spoken to the hearts of the noblest of his creatures through the eye. The open window of the body has often been the open window to the soul through which the beams of spiritual truth have entered.

Jehovah's first word of commandment was ever brought to the remembrance of the cherished work of his creative genius, when, amidst the bowers and groves of Eden, Adam and Eve *saw* the one tree of the knowledge of good and evil.

When driven from that paradise of bliss in sin's midnight hour, our first parents sought no more to return, for they *beheld* the manifest presence of Jehovah in glory flashes, gleam from the "sword which turned every way, to keep the way of the tree of life." Gen. 3: 24.

The Creator proclaims himself a covenant-making and a covenant-keeping God by every cloud illumined with his glory since that day in which he rolled back the fountains of the great deep and hung the radiant bow of promise across the summer skies. Gen. 9: 12–17.

Abram beheld in the "outward and visible sign" the assurance of God's covenant of peace and promised inheritance. Gen. 15.

Moses, the man of God, to whom was given a grassy cradle and a grave in the mountain top, was permitted to *see* much of the Lord, as well as to hear his voice.

The flaming bush, the fire column and cloudy pillar, the glory Presence in the mountain and valley, the rocky leaves of commandment, the ark of the covenant and the Shekinah, were wonderful object lessons to pilgrim Israel, pointing them to faith and duty, and to hope's fruition in Canaan's rest.

Glance through the sacred pages and note the many instances where sight has led to faith.

The weary wanderer fleeing from his home, *beheld* the ladder reaching from his stony pillow, and *saw* the heavenly messengers ascending and descending, while the Father above bestowed a promise and a blessing and gave to Jacob the inspiration for a Bethel. Gen. 28.

See the bleeding sacrifice, and behold the curling smoke from many altar fires.

The rod in the hand of Moses, the staff in the hand of the prophet, the sling in the hand of David, the ox-goad in the hand of Shamgar, are objects used of God to teach his people.

See the Mizpah and Ebenezer stones as way-marks of covenant and help. Behold the dew which falls upon the fleece to give the assurance of Gideon's call for Israel's deliverance. Judges 7: 36–40.

The faithful prophet Elijah prays for the sign of the true God, and *beholds* the answer in the fire which accepts his sacrifice. 1 Kings 18: 38, 39.

To the pleading, praying, persistent Elisha, there was the legacy of his master's mantle when Elijah rode to heaven in the chariot of fire. 2 Kings 2: 13.

To the young man, fearful and trembling, there came in answer to Elisha's prayer, a view of Jehovah's hosts on the hills of Dothan. 2 Kings 6: 17.

See God's object lesson of the union of the sundered tribes, when the sticks of Israel and Judah are united in the hand of the prophet Ezekiel. Eze. 37.

See the blanched face of a wicked ruler and an interrupted feast, as the hand of flame writes a nation's destiny and doom in characters of fire upon Belshazzar's palace wall. Dan. 5.

See yonder star, as it points the magi to where the infant Saviour lay; or stand by Jordan's stream while Jesus, the Son of man, shadowing forth our destiny and desires, is buried in the baptismal flood and rises the Christ redeemer, while the sacred dove of peace rests upon his life, and the Father proclaims his Son. Matt. 3.

See the joyous company at the marriage feast of Cana, where "the conscious water saw its Lord and blushed." John 2.

Follow the Master to yonder porch within the city walls, where the maimed and halt and blind are waiting for the healing plunge beneath the troubled waters, and *see* the impotent man at the Lord's command walk forth renewed in life. Behold in Nain, a funeral train stopped by a stranger's voice, while the Christ restores to a widowed mother the boy of her heart and home.

Draw near while the multitude throng about the Saviour and hear him forcing home the truth by the simplest character of illustration. Stars, trees, fruits, vines, leaves, and many other objects are used by the "Teacher come from God" to teach us life and duty.

His parables were beautiful word-paintings or object-

lessons, and often had reference to the history of God's dealings with his people in the ages past, which were parables in action.

A deluged world because of sin, with an ark of safety through obedience, or a wilderness pilgrimage with an uplifted serpent, as type of an uplifted Saviour.

See Jesus stoop and write the words which condemn the unfortunate woman's accusers, and now behold him point to the sparrows and teach the transcendent value of human life. Again he points to the fishermen's net, or the ripening harvest, or displays a Roman denarius, or holds a lily for a text.

He would teach us that simplicity in presenting gospel truth and plain and practical preaching are the needs of the world.

Pictured truth is powerful, and if God has so wisely used the eye as the channel through which his truth might be imparted, surely we may use this means of reaching the hearts of those to whom we preach. In these days of pictorial literature and of kindergarten and object lessons, we have multiplied illustrations of the force of that teaching which appeals to the eye.

More than of books, it can be said of the making of pictures, "There is no end." Pictures speak more quickly than books, and the teachings of the pictures are often more impressive and more abiding.

Old and young, of every tribe and nation, find here a universal language. Crayon illustrations *arrest* and *rivet* the attention, and in the presentation of truth to youthful minds they are of incalculable value ; for children think in pictures, and by pictorial and object-lessons, we can stimulate their thought.

I can but briefly refer to that character of work which has been so helpful to me and which I am sure has been greatly blessed in the leading of precious souls to the "Lamb of God which taketh away the sin of the world."

I use the blackboard in many departments of work, aiming always to have more of CHRIST than of CHALK. In teaching young or old the truths of God's word, we must *be intensely spiritual.* The simpler the design made in the presence of the congregation, the more impressive and abiding the lesson taught. For example; if we wish to illustrate why we should tell no one if we wish to keep a secret, we place a mark (1) representing that but one person knows the secret; but if we tell it to another person, that makes two ones (11), or eleven. This may indicate how so many "confidential" talks leak out and become so widely known. By similar marks we may indicate how gospel truths may spread if each *one* tells of Christ to another *one.*

Or if we wish to show our proper relations to God; God is something, as unit (**1**). We are as zero (**0**) compared to him; but if we are on the right side of God (**10**), he magnifies us and we multiply him.

When our will and God's will run parallel (=), there is equality and peace; but when our wills run contrary to God's will, then come the crosses (†) of life.

We should have three thoughts constantly in mind in blackboard teaching.

First: THE TRUTH to be taught.

Second: SIMPLICITY of expression.

Third: RAPIDITY of execution.

For my own convenience I have five classes of picture lessons.

I. The Finished Picture.

These are very interesting and helpful, but to my mind are not so valuable as pictures, though crude, which are drawn in the presence of the school. These as "Picture Lessons," "Berean Leaflets," etc., may be purchased at all houses making a specialty of Sunday-school supplies.

Many finished pictures are like many printed sermons,— beautiful but lifeless. Most sermons to be effective must be accompanied with the voice. Pentecostal power glorified the *tongue.*

A sketch developed before the congregation is more effective because of the *action* in drawing and the preparation of mind to grasp the truth.

II. Topical Work.

a. Headings of Sermons, or outlines of the lessons.

b. Hymns.— This method has been most successfully used by Mr. John Wanamaker. He recently gave me the following as an illustration of how he uses the blackboard in teaching hymns, using the important words of that grand old hymn:—

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky."

"CHARGE"
"GLORIFY"
"SAVE"
"FIT"

After speaking on each of these words and making the applications, he fills in rapidly the other words of each line and has the entire school sing the hymn.

c. The Acrostic.

G REAT
R OYAL
A CCEPTABLE
C OMPLETE
E TERNAL

GIFT

(Eph. 4 : 7.)

d. Initial Letter.—The Mission of Christ.

H EAL
ELP
OPE
OME

e. Word Building.—If we shall fulfill the commission of Luke 10 : 37,—to be good Samaritans,—we must "Go" like and "Do" like Christ; this makes us GOD-LIKE.

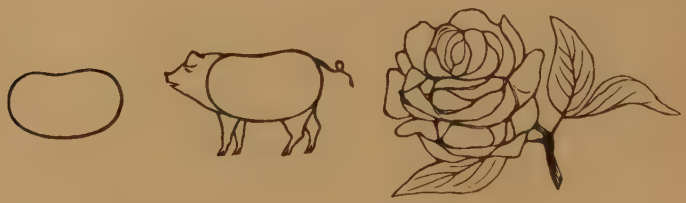
J. HOWARD SEAL.

III. OUTLINE SKETCH.

Israel in Egypt had burdens grievous to be borne. Their condition typifies the crosses of life for the children of God in the world. They journeyed to the promised Canaan, and were crowned with prosperity and peace. "Earth has the straight lines of the cross, heaven the curved lines of the crown."

IV. Leading Sketch.

In this I take some humorous sketch and transform it quickly into a picture illustrating the truth to be taught. For example, draw a picture of a lima bean, which a boy is supposed to have drawn on his slate at school. The boy then transformed the bean into a pig; and when he was likely to get into trouble through his play, he quickly transformed



the pig into a rose. The boy had it in his power to draw a pig which would lead him into trouble, or, he could draw a rose which would call forth the commendation of his teacher. Young people must choose how they shall live. They have it in their power to make their lives a success or a failure.

V. The Developed Picture.

In this work I draw so much of the sketch as will illustrate each point of my remarks, and when I have finished the address, the completed picture will illustrate the talk. For example: Youth is the time to begin to serve the Lord. Pythagoras drew a letter Y and likened the two arms of the letter to the diverging ways of life, the broad way leading to death, and the narrow way leading to life.

This little picture may be drawn before the class, and important lessons taught by each part of the sketch. The base of the letter represents Infancy; the stem of the letter

represents Childhood; the letter Y represents Youth. Here are the broad and narrow ways, one pointing to the stormy seas and the wrecks of life; the other pointing to the quiet waters and the safe harbor.

Between the arms of the letter Y write the word "choose." We must take one road or the other, we cannot take both. "Remember now thy Creator in the days of thy youth." Eccl. 12: 1.

Many persons object to the use of the blackboard in preaching and teaching.

It is urged that it is a "rapid transit" method of work; that it does too much of people's thinking for them; that it is belittling to have a picture behind the speaker to make plain what he wishes to present to his congregation; that the temptation is constantly to seek something novel rather than something true.

Perhaps these and many other criticisms may have their force, but I am quite sure that God has blessed the black-

board illustrations to vast multitudes, who can testify that through the eye the truth has reached the heart; and we should use all legitimate methods of Christian work whereby we may save the lost.

In the homes of many members of our Sunday-school and congregation may be found scrap-books containing my sketches. They are shown to visitors and friends, and over and over the pictures speak. Workmen copy my designs in the moulding sand or on blocks of wood, etc., during the noon hours, and thus many are reached by the pictured truth who would not come to the house of God.

Often I use them at the bedside of the sick, drawing some simple sketch on a visiting card, writing an appropriate text of scripture and leaving the drawing on the pillow. God has graciously blessed this ministration of pictured truth, and teacher and taught have rejoiced together as the way has been made plain from darkness into light.

HELPFUL SUGGESTIONS ON BLACK-BOARD TEACHING.

BISHOP JOHN H. VINCENT.

The prince of Sunday-school men, in this country, writes to the author as follows : —

"MY DEAR FRIEND : I could not make a blackboard exercise unless I were before a class or audience and wanted to make some point clear by appealing to the eyes of the spectators as well as to the ears of the audience. Then, the subject being clear in my mind, I should on the spot draw lines, words, figures — anything necessary to arrest attention and illustrate the subject."

In his work on "The Modern Sunday-school," he writes : —

"Use, but don't abuse the blackboard. Use it every Sabbath if you can thereby the better review the lesson. Be willing to have it stand *one* day without a line, rather than use it so as to divert attention from the TRUTH.

"Of course I have a blackboard. I don't use the blackboard for the sake of using it. I don't contract and weaken spiritual truth by putting it into chalk lines and limitation. Think of trying to crayonize eternity !

"I don't follow the published 'Blackboard Exercises' of the magazines. I can't. It is like David trying to use Saul's armor. Every mind, if it really knows a subject and loves to teach it, has its own way of 'putting' a lesson.

The blackboard exercise, to have any force in it, must be the product of the individual who teaches the specific lesson. Perhaps this is putting it too strongly ; but I can no more teach other people's blackboard exercises than I can wear their hats and shoes (or to be a little more graceful in my way of saying it), adopt their style of speech or composition.

REV. H. CLAY TRUMBULL, D. D.

"The hearing ear and the seeing eye, the Lord hath made even both of them" — made them to be recognized and used in acquiring a knowledge of his truth.

The blackboard should never be the principal attraction in the Sunday-school. It is serviceable only as an incidental help in impressing Bible truth. The superintendent ought seldom, if ever, to attempt any teaching with a blackboard that he would not attempt without it; but by its aid he can often make good teaching more impressive. Elaborate pictures on the blackboard are rarely of benefit to a Sunday-school, while rude sketches in illustration of passing remarks are many times useful.

If a superintendent wants to explain the relative position of Bible localities, or the movements of Bible personages, he can best make it clear by a few simple lines on the blackboard; but if he brings in a carefully drawn chalk picture, he fails to carry his hand and his tongue in harmony, in his exposition of the lesson, before the eyes and ears of the school, as he might carry them by impromptu sketching. Moreover, the blackboard is too valuable for purposes of passing explanation to be monopolized by a chalk picture. — *Teaching and Teachers.*

Rev. Wilbur F. Crafts, D. D.

The blackboard and object-lesson are as necessary in a school where there are many adults as in an infant-school. All feel the power of this God-given method of presenting the truth to the heart.

Usually a simple outline sketch or word exercise would be better than a great picture, but if God gives you an artist in your school, use him. Why not have a picture for the school on the blackboard as well as on the wall? We cannot, however, emphasize too strongly the fact that object-lessons and blackbord exercises should, as a rule, be very simple, lest the *means* by which we teach shall draw the attention from the *truth* to be taught.

Some things are too sacred for chalk or pencil; an outline of Christ in the form of a man is one of these. Put away your chalk as you approach such "holy ground." Nor are such exercises to be commended as are chiefly remarkable for the skill of the artist, and lead us to say, "How fine!" instead of "How true!" Generally the simplest outlines should be the highest attempts of blackboard delineation.— "*Through the Eye to the Heart.*"

Rev. S. W. Clark.

I note among other reasons the following advantages of the use of the board in our Sunday-schools.

1. *Its Convenience.*— In the blackboard we have the ready means for the immediate reproduction of *any* lesson we may require. It is not the skillful, artistic finish we need, but simply such outline as will serve the purpose of pure illustration, and these are within the possibility of any who will bring to their aid earnestness and perseverance.

Our most skillful operators upon the board are those who commenced its use with awkwardness and hesitation.

2. *Its Availability.*— In a single board we have a whole arcana of illustration. One minute's work with the chalk brings out before an entire school a living truth, or new and forcible arrangement of argument or analysis.

3. *Its Power of Attraction.*— In the production of a lesson before the school there is a continued interest awakened, not possible with a picture already prepared.

4. *Its Cheapness.*— In no other way can *so much* be presented at *so little cost.* A plain board surface and a piece of chalk can do more in the variety and amount of illustrative matter presented, than twenty times its cost in pictures or objects.

Have it *always* in your infant school. Nothing pleases the little child like activity and change. In using your blackboard, every movement you make will help break up the tendency to apathy and dullness. Curiosity is awakened, interest is excited, and the mind ready to receive vivid impressions. The slightest mark appeals to the imagination of the little one, and he immediately proceeds to invest it with life. The simpler the marks, the more likely are they to attract and hold his attention.

Put nothing on the board simply to *amuse* — nothing to distract the mind, and divert from the great lesson sought to be impressed upon the school. Let the board, as well as the lesson *teach Christ.*— "*The Blackboard.*"

REV. GEORGE A. PELTZ, D. D.

In the entire range of review of lessons and outline illustration of topics, the blackboard should be used, and for the following reasons : —

1. By even a rough appeal to the eye many an object otherwise hard to understand, may in a single moment be made quite intelligible to a school.

2. By an inscription upon the board, even though it be a simple statement merely, the facts may be held before the eye and the mind long enough and distinctly enough to insure its being understood and retained by the pupils.

3. By skillfully arranging what we write upon the board we will stimulate curiosity, which is the parent of attention, and attention is the parent of retention, and therefore of profit. Alliterative sentences, acrostical sentences, poetic presentations, in short, every variety of such arrangement may fasten the pupils' attention and help them to learn.

HINTS ON DRAWING FOR BEGINNERS.

"ANY one who can learn to write can learn to draw." A ministerial brother wrote recently expressing his desire to use the blackboard in the various departments of his work, but he said, "I have no talent in this direction; the only things I can draw are my breath and my salary." In conveying this thought to me he drew certain characters which we call writing, but the writing was sufficiently plain for me to understand what he desired to communicate.

His familiarity with the letters and facility in making them, due to years of practice, had eliminated all thought of the writing as an exercise in drawing. He was not an expert penman, yet he was satisfied with his formation of the written characters, and I looked beyond the manner of his lines to the message of his letter.

To perfect one's self in the art of drawing, a systematic course should be pursued under the direction of a competent teacher. There are many excellent drawing-books in the market which can be used with profit as self-helps in acquiring the elementary principles. For many who desire to use the blackboard and who cannot avail themselves of a more thorough course of instruction, the following hints, if carefully and practically considered, will be materially helpful.

After the exercises have been well practiced and a degree of proficiency attained in drawing upon the slate or paper, it will be well to try the same series of exercises

on a blackboard, for a new position is here given the draughtsman which, in most cases, is more difficult for

FIG. 1.

beginners. One may write well with pencil on paper, but to stand at the blackboard and write with crayon may not be done easily without practice.

As the following exercises indicate, begin by drawing straight lines, horizontal, verticle, and oblique. (Fig. 1.)

At first these exercises may be practiced slowly to gain direction and corresponding relation; then let them be practiced for firmness, distinctness, and rapidity.

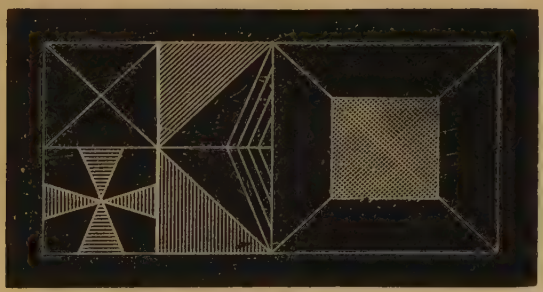


FIG. 2.

Pleasure and profit will be derived from making little combinations of straight lines, using measured diagrams of lines or dots to aid the eye and hand. (Fig. 2.)

Then practice combining straight lines, forming simple outline figures without the aid of the diagram. (Fig. 3.) Do not be discouraged with first attempts. Remember that drawing is as much a mental as it is a mechanical effort

Fig. 3.

and that eye and hand are both to be trained. Both are willing to be taught, but they require practice and patience. A clear idea of what we wish to draw must exist in the mind before we can express that idea in the lines.

It is essential that the draughtsman be able to draw curved lines as well as straight ones. All forms of beauty in the world are composed of straight lines, or curved lines, or their combinations. Sometimes we speak of the straight

Fig. 4.

lines of the "crosses of life," and the curved lines of the "crown of rejoicing."

In the exercises with the curved lines it is well to use the little diagram or guide dots. (Fig. 4.)

Many combinations of the curves will afford variety in the exercises and facility in drawing which will not only be pleasing, but will be of great service in the development of the blackboard lessons. (Fig. 5.)

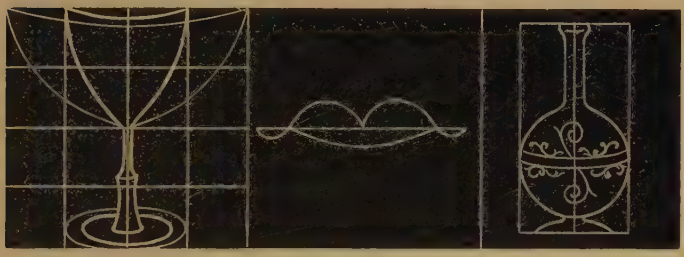


Fig. 5.

Often a simple little triangle will facilitate the drawing. (Fig. 6.) This may be drawn on the blackboard with a slate pencil or lightly drawn with crayon, so that it cannot be seen at a distance from the board.

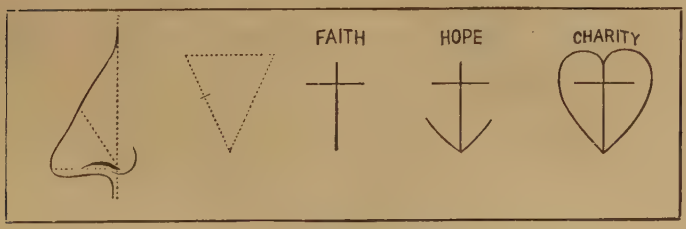


Fig. 6.

Many persons who sketch before a class or congregation make a skeleton or suggested outline of the picture they

wish to draw, indicating its main features and the relation of its principal objects. (Fig. 7.)

Fig. 7.

The importance of a diagram whose measurements are carefully considered, to the uncultivated eye, cannot be overestimated. The eye cannot always be relied upon for exact measurement. To divide a line into equal sections

without the aid of a rule requires very careful training of the eye. In dividing a vertical line the tendency is to make the lower part the longest. (Fig. 8.) In oblique lines the

Fig. 8.

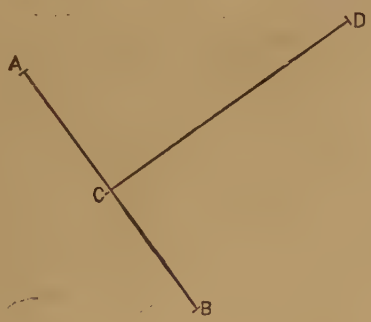


Fig. 9.

eye is still more deceptive. In Fig. 9 the distance from C to D appears greater than from A to B.

All the lines in drawing are on a flat surface, yet it is possible to have them present in outline the figures or landscape as the objects appear to the eye. (Fig. 10.)

Fig. 10.

This is called perspective drawing. Each picture has a center of vision, or vanishing point, toward which all the

receding lines converge. The horizontal line marks the "horizon" where the landscape and the sky appear to meet. (Fig. 11.)

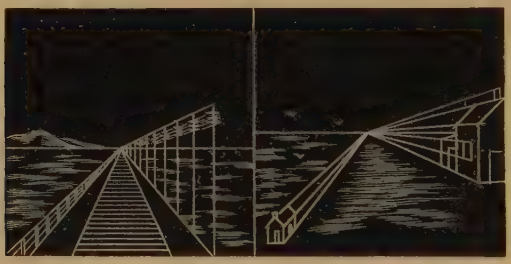


Fig. 11.

For all practical purposes plain block or stump letters will be the easiest made and be the most acceptable in blackboard work. Fancy lettering may be indulged in at pleasure, but should not be used in connection with the public blackboard exercise without much practice. In

most cases only white or very bright colors should be used for lettering on the board. If the letter is made with white crayon it can be made very attractive by placing a line of scarlet, yellow, orange, or light blue beside it.

Care should be taken to have uniformity in the size of the letters forming a word and harmony in their shape and slant.

In the lessons which follow, the drawing of the human face and form or the forms of animals, have been studiously avoided. First, because of the difficulty in drawing

them well, and secondly, because of the time required to draw them when it can be done successfully.

"HOW CAN I DO IT?"

PERHAPS most persons fail in the use of the blackboard because they undertake *too much* in the beginning, or they emphasize too strongly the artistic element of the work.

A handsome picture is not needed to impress the truth.

A very few crudely-drawn, but thoughtfully-placed marks will be full of interest especially to youthful minds.

Suppose you wish to illustrate the story of Christ's meeting his disciples on their journey to Emmaus. A large square may represent the city of Jerusalem, straight marks the men, a waving line the road, small square the home of the disciples, etc.

Then tell the story of the two disciples who journeyed to Emmaus and were sad; how Jesus met them and walked with them and talked to them. When the disciples reached home, they constrained Jesus to abide with them, etc. The little marks, drawn as you talk, help to make the story real to the children. If we wish to give in picture lesson the principal events of the last hours of the life of our blessed Lord, make a large diagram to represent the city of Jerusalem, mark with cross or square the principal places mentioned;

as (T) temple, (S) supper room, (A) house of Annas, (C) palace of Caiaphas, (H) palace of Herod, (P) Pilate's house, (G) Gethsemane Garden, etc.

Then tell the story and draw or name the places as you talk. To the class the story will be a real one, for they will *see the places* where Jesus was on that last night, and recall the events in order.

To reproduce the blackboard sketches of others before a class, unless you are a rapid draughtsman, it is better to practice the drawing beforehand. Draw the design a few times, and you will have photographed it on your mind so

that it can be drawn from memory. Do not make all of the sketch the first time. Make a little triangulation or sectional division of your sketch, then draw the design in sections: —

After a little practice you will be surprised at your own skill. Of course this is only for those who desire to be copyists merely. After a few times drawing sketches others have made, you will begin to improve on their work, and before you are aware, you will be completely transforming pictures and inventing new designs.

No definite rules can be given for the development of a picture from a text, any more than specific rules can be made for the development of sermons.

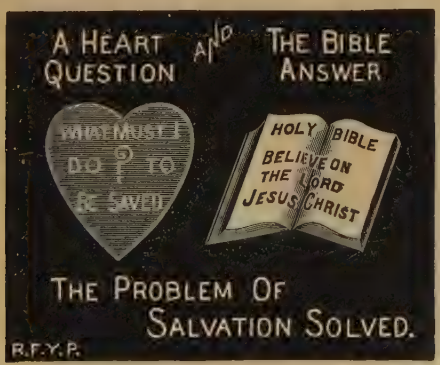
Given a text, the first thought is, What is the *central idea* or truth to be taught? To get this central truth it is important to know the history of the text or the circumstances under which it was given, to whom or for what it

was written, etc. The idea of the picture is to *make lustrous* the central truth, but the lesson will fail of its purpose if the *application* to the individual life be not made.

Generally the following brief outline will be helpful in preparing the lesson: —

1. Scripture Text .....
2. Lesson Story .....
3. Central Truth .....
4. Illustration .....
5. Application .....

For example: take the lesson of the conversion of the Phillipian jailer, and indicate by a simple sketch the heart question of the jailer and the Bible answer of the disciples.



THE GREATEST QUESTION AND THE GREATEST ANSWER.

Text.— "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31.

Lesson Story.— Tell about Paul and Silas in the Phillipian jail; also about the songs in the night, the earthquake, and the conversion of the jailer.

Truth to be Taught.— The problem of salvation solved. A heart question and the Bible answer.

Illustration.— Draw the picture of an open heart with a question mark (?) within it, and the words, "What must I do to be saved?" By the side of the heart draw an open Bible revealing the answer to the question of the heart, "Believe on the Lord Jesus Christ."

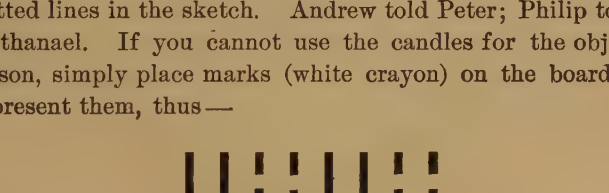
Application.— The sinner can only be saved by faith in Jesus Christ. Am I saved?

It is often preferable to use the object rather than the *picture* of the object in illustrating truth. A lighted candle is more real than a picture of a lighted candle. Sometimes the object and the drawings may be combined as in the following lesson.

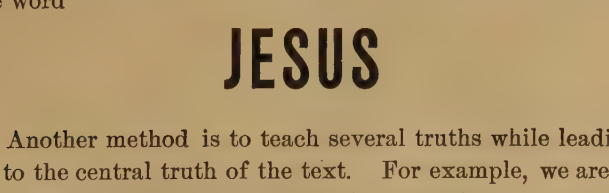
Jesus preached one of his greatest sermons to the woman of Samaria, and she led the whole town to hear the

"wonderful words of life." John preached to two people, but one was Andrew who went and told his brother Peter, who being converted, led thousands to believe in Jesus. O how rapidly the world would be evangelized if each one whose life is lightened by the sweet Spirit of God would go quickly and tell others of the world's Saviour, and lead them to his side.

With some sharp pointed wire fasten some large and small candles on the blackboard, and as you talk of telling others, old and young, of Jesus, light the candles and quickly draw the shape of the letters indicated by the dotted lines in the sketch. Andrew told Peter; Philip told Nathanael. If you cannot use the candles for the object lesson, simply place marks (white crayon) on the board to represent them, thus —



then when they are represented as being lighted (with yellow crayon), place the additional lines (in scarlet crayon) to make the word



Another method is to teach several truths while leading up to the central truth of the text. For example, we are to "CONFESS CHRIST" (Matt. 10:32); but before we can confess Christ to the world or witness for him, we must be joined to him by a living faith. We must be *converted* before we can witness, and we must be conscious of sin before we can be converted from sin. Use three little sketches in developing the text: —

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." Matt. 10:32.

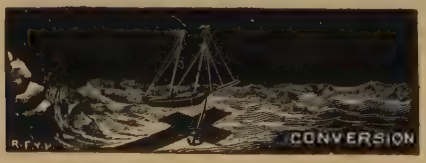
Must I confess Christ? — YES. Not simply confess that Jesus Christ is the Redeemer by believing in him as a personal Saviour, but by our daily witnessing for him in the world. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. The three gospel "C's" are CONVICTION, CONVERSION, CONFESSION.

Conviction of sin is the consciousness of the soul's peril.

A vessel heading toward the dangerous rocks and shoals, rudder lost, tempest tossed, and completely at the mercy of the sea and storm, is an illustration of the sinner

who is conscious of danger and foresees inevitable destruction before him. Luke 8:24.

Conversion. — Turning about in life. Acts 3:19. The soul anchored to Christ by faith is truly turned about in life.



On board the vessel is a strong cable and a good anchor. Wisdom suggests as a last resort that this anchor be thrown out — perhaps it may "hold" on a bar or fasten to a hidden rock. The anchor is thrown overboard and fastens to an underlying rock. Driven by the wind and waves the vessel is turned about in her course and heads away from the dangerous rocks. While the anchor holds, the vessel is safe amid the storm.

Confession — Witnessing for the right, the good, and the true. Matt. 10: 32.

It is a mean thing to be saved ourselves and not help to save others. Have we found a safe anchorage? Then place a light at the masthead of the vessel, and let it flash out over the sea, to warn others of the dangerous rocks and shoals, and inform the tempest-tossed mariner where the harbor and anchorage may be found. Three great questions God asks: (1) Where art thou? (2) What hast thou done? (3) Where is thy brother?

It is well to have as nice a picture as can be made with a few strokes of the crayon, but let the artistic merit of the sketch be a secondary consideration. Seek to impress the truth. The truth will live. The truth alone can make men free.

HINTS ON COLORING BLACKBOARD SKETCHES.

As blackboarding is supposed to be the simplest character of drawing, there can be no fixed rules for coloring the sketches. We can use simply a combination of colors which will help to emphasize the truth to be taught; and this must depend upon the taste and ingenuity of the teacher.

My principle of coloring is to illustrate an object, such as a shield, crown, or cross so as to make it stand out in bold relief. Landscape scenery should have colors which will represent nature as clearly as possible.

For the lettering I try to use colors that bring out the full sense of the word or sentence.

It looks best to use pale colors for the following words, blending the top of the word down to white, viz: —

Trust, etc, — Pink, blended down to white.

Love, etc. — Pink, blended down to white.

Truth, etc. — Blue, blended down to white.

Joy, etc. — Gold or orange blended down to white.

Purity, etc. — White.

The colors I use to present the sense of the negative of the above words are as follows; viz: —

Danger, etc. — Red.

Hatred, Betrayal, Sin, Wickedness, etc. — Yellow, Green, Brown, Red, and Black.

If time will permit of an elaborate drawing, the work can be done neatly by using crayons of assorted colors, using the color in accordance with the sense of the word.

The following colors are found very valuable for impressive and attractive crayoning: —

Dark Red (or Carmine).	Green (Chrome).
Pink.	Green (Pale or Sap Green).
Blue.	Bright red (or Chinese Vermilion).
Blue (Pale).	Purple.
Yellow (Chrome).	Gray.
Orange.	White.
Brown (Light or Sienna).	Black.

Ordinary school crayons of assorted colors are all that is necessary for general blackboard work. These can be purchased at small cost at any stationer's or school supply store. A finer grade, known as "lecturer's crayon," can be purchased at any store dealing in artist's supplies.

FRANK G. GOERSEN.

ACROSTIC AND WORD EXERCISES.

THE RICH YOUNG MAN.—Matt. 19 : 16–22.

C HANGE OF HEART,
H OPE OF HEAVEN,
Went away **R** ECEIVING LIFE,
without **I** NIQUITY PUT AWAY,
S ELF DENIAL,
T RUST.

J. H. S.

Open your heart and let the Master in.
Do not be forever

L OCKING
O UT
S AVING
T RUTH.

J ESUS
O WNS
Y OU.

If men are saved, it must be by the

G LORIOUS,
O VERFLOWING,
S ACRED,
P ERFECT,
E VERLASTING,
L OVING

tidings of the Son of God. There is no other way.
Rom. 1 : 16.

A rebellious son was —

A MBITIOUS,
B EAUTIFUL,
S CHEMING,
A DVENTUROUS,
L ICENTIOUS,
O BDURATE,
M URDERER.

H ONORABLE,
U SEFUL,
BE — **M** EEK,
B ENEFICENT,
L OVING,
E ARNEST.

This is my beloved Son (Luke 9 : 35).

H ONOR
E STEEM
A CCEPT
R EMEMBER **HIM**

THE JOYS OF CHRISTIANS.

C OMMISSION. Matt. 28 : 19, 20.
H OPE. Ps. 43 : 5.
R EWARD. 2 Tim. 4 : 8.
I NSPIRATION. Mark 6 : 7.
S TRENGTH. Phil. 4 : 13.
T RUST. 1 Tim. 4 : 10.
I MPULSE. 1 Cor. 15 : 57, 58.
A RMOR. Eph. 6 : 11–18.
N OBILITY. Gal. 4 : 7.
S ECURITY. Ps. 34 : 7.

P ERSISTENTLY,
R EGULARLY,
A RDENTLY,
Y EARNINGLY.

A GOOD MOTTO.

W ORK
ELL AND
ILLINGLY
ITH
HAT YOU HAVE.

I NSTRUCTION. Prov. 24 : 32.
NSPIRATION. Job 32 : 8.
NTERCESSION. Heb. 7 : 25.
NHERITANCE. Heb. 9 : 15.
MMORTALITY. 1 Cor. 15 : 53.

ELLA WEBB.

THE WORD OF GOD.

B OOK OF BOOKS,
I NSPIRED OF GOD,
B LESSED TRUTH,
L AMP OF LIFE,
E TERNAL WORD.

FIVE THINGS IN THE BIBLE.

R EVELATION,
ESTITUTION,
EDEMPTION,
EGENERATION,
ESURRECTION.

R. S. MURPHY.

---

1. *Giver:* **G** OD so loved the world that He gave His
2. *Gift:* **O** NLY begotten [not
   S ON, that whosoever believeth in Him should
3. *Condition:* **P** ERISH, but have
4. *Reward:* **E** VERLASTING
   L IFE. John 3 : 16.

GOSPEL = GOOD NEWS.

C. R. BLACKALL.

In our —

F ORGIVENESS OF WRONGS,
A CTIVITY FOR CHRIST,
I NTERCEDING FOR OTHERS,
T HANKFULNESS FOR SERVICE,
H ONORING GOD,

We may show forth our FAITH by our works.

A SK,
S EEK,
K NOCK.

Matt. 7:7.

M Y
Y OUR

F IRST
JESUS **R** ICHEST
I NFINITE
E TERNAL
N EAREST
D EAREST.

John 15:14.

C. R. BLACKALL.

WHAT IS IT TO BE A CHRISTIAN

BELIEVE
OBEY
FOLLOW **JESUS.**

AM I A CHRISTIAN?

Begin with question at top of board.

Three steps,— BELIEF, OBEDIENCE, and GROWTH necessary to a Christian life. Illustrate each step. Apart from Jesus salvation is impossible.

Close with personal question: "Do *you* believe, obey, and follow Jesus?" Ask hearers which of two little words

they will write after last question,—"No?" "Yes?" King will say "*Depart*" or "*Come.*" WHICH?

BOSTON W. SMITH, Minneapolis.

FOLLOW ME. Mark 8:34.

F EAR
O BEY
L OVE
L IVE
O WN
W ORK *for* **JESUS.**

A SEASONABLE ACROSTIC.

C HEERFULLY GIVE.
H ONOR YOUR PARENTS.
R EMEMBER THE POOR.
I NQUIRE OF THE LORD.
S TAND UP FOR THE RIGHT.
T RUST IN THE LORD.
M AKE ROOM FOR JESUS.
A CCEPT THE SAVIOUR.
S ING PRAISES TO GOD.

FOUR ELEMENTS OF SUCCESS.

P IETY,
ATIENCE,
ERSEVERANCE,
LUCK.

THE RESURRECTION OF JESUS. Luke 24.

ITS **P** ROOF
OWER
URPOSE
E ARLY VISITORS.
MPTY TOMB.
TERNAL VICTORY.

J. HOWARD SEAL.

ONE IN THREE. 1 John 5:7.

Equal in power and glory.

Our great King,—

C OMPLETELY SATISFIES;
H EARS AND HELPS;
R ECEIVES US;
I NSTRUCTS US,
S UPPLIES OUR NEEDS;
T RANSCENDS ALL OTHERS.

A, B, C OF THE GOSPEL.

For the Sinner.

A LL HAVE SINNED. Rom. 3:23.
B EHOLD THE LAMB OF GOD. John 1:29.
C OME UNTO ME. Matt. 2:28.

For the Believer.

A CCEPTED IN THE BELOVED. Eph. 1:6.
B LESSED WITH ALL SPIRITUAL BLESSING. Eph. 1:3.
C OMPLETE IN HIM. Col. 2:10.

— Notes from Dwight L. Moody's Bible.

LAW. Rom. 10:4.
OVE. 1 John 4:9, 19.
IFE. Rom. 6:23.
IGHT. John 8:12.
IBERTY. Gal. 5:1.

HATTIE A. EVERTS.

SIN. Gen. 3:6.
AVIOUR. Matt. 1:21.
ALVATION. 2 Tim. 2:10.
AINTS. 1 Cor. 1:2.
ATISFIED. Ps. 17:15.

ANNA J. BERGER

PRAYER. Ps. 65:2.
ARDON. Isa. 55:7.
URITY. 1 Tim. 4:12.
OWER. Rom. 1:16
EACE. John 14:27.

S. J. WORDMAN.

STUDY
TEACH
LIVE **CHRIST.**

C. B. STOUT.

PRAY BEFORE WHILE AFTER TEACHING.

C. B. STOUT.

B EHOLD
E MBRACE
L OVE
I NVOKE
E STEEM
V ALUE
E NTREAT

JESUS.

Though we should suffer —

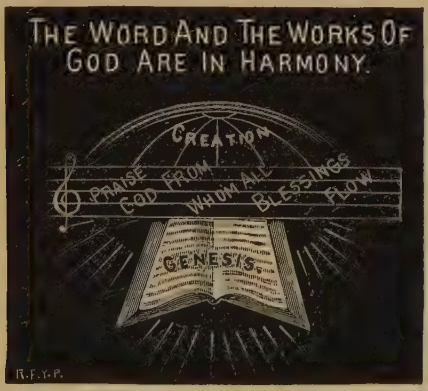
IN**J**USTICE,
HATR**E**D,
SICKNESS,
TRO**U**BLES,
SORROW**S**,

Let JESUS shine forth in the midst of our trials.

OLD TESTAMENT BLACKBOARD LESSONS.

I.

SCIENCE and Scripture are in perfect harmony. The scientist finds God in nature; the student finds God in



the Scriptures; the devout searcher after truth finds God in both science and revelation.

The sentence, "In the beginning God," opens the record of creation and inspiration. "The evening and the morning were the first day." Darkness before light is God's order in creation, life, revelation, providences, invention. The water and the rocks, the light, the stars, the forces of nature, teach us of a God of majesty and might.

The inspired word teaches us of a God of power, holiness, wisdom, and love. The God of nature and the God of the Bible is one God; one in power, beauty, purpose, life, holiness, love; the God to be worshiped, loved, and served.

Man was created in the image of God. Sin shattered the divine image on the soul, but God so loved man that he made a "way" by which the image may be restored and man redeemed from sin.

If the first man should praise God for his being, praises unending should be ascribed to him for our new creation in Jesus Christ.

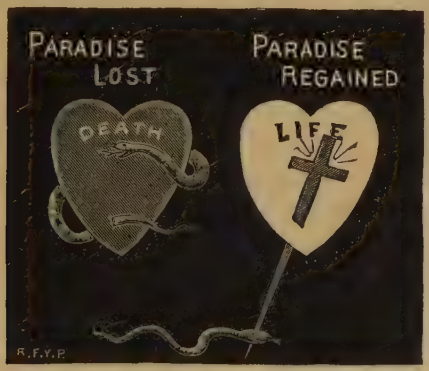
II.

Our first parents, in their paradise of bliss, were peaceful, pure, and happy in their companionship and communion with God.

Sin entered their earthly paradise and was welcomed into their lives. Sin like disease is a spirit force. It has no material form. We often mistake the effects of sin for the curse itself. No human eye has ever seen disease, but multitudes have beheld the sad results of disease in the body. No one has ever seen sin, yet all have been conscious of its power and its blighting effects.

Satan tempts us with the lesser things first. Eve rejected the "food and the beauty" temptations, but fell under the power of the wisdom and "the pride of life" offer. While there were degrees in the temptations, there was no change in the penalty. "The soul that sinneth it shall die." The sin was unto death, but in the same hour of doom, there came the promise of life. Bethlehem's star was not lighted in the hour the magi sought the infant Saviour, but in that hour when moral darkness settled down upon the world.

A dead thing could not atone for a life. Adam could not pay the debt of his sin. All who looked forward by faith to the "seed of the woman who should bruise the serpent's head" had hope. God was willing to accept the blood of bulls and goats, for a season, as atonement for sin; but in the fullness of time he sent forth his "only begotten Son," that all who accept Jesus Christ as a personal Saviour might have eternal life, for he is our justification



and our at-one-ment. Paradise was lost through sin, but Christ in the heart is paradise regained.

Hints for Coloring. — Make the first heart blue, with white outline; serpent brown, with white and yellow dots. Make the second heart scarlet, with white outline; cross and sword, orange; rays, yellow.

III.

God's covenant with Noah extended to "all the earth." It is a sign whose significance is almost universal. Nearly every race has some traditions concerning the "flood of

many waters," and the bow in the clouds is in some way connected with their religious history. This lesson on a deluged world because of sin, with an ark of safety through obedience, and a bow of promise for continued mercies, points us to the New Testament Ark of Safety from the floods of sin, and the radiant bow of Scripture promises for the obedient children of God. Rev. A. T. Pierson, D. D., thinks "the door" in the ark may have been in the form of a cross, as the entire parable in action in the Old Testament

points to the "Ark of Safety and the Door of Hope in the New Covenant."

The radiant bow for the Christian believer is composed of many precious promises: —

P ARDON
R EMEMBRANCE
O WNERSHIP
M ERCY
I NSTRUCTION
S ALVATION
E TERNAL LIFE.

IV.

Scripture Text.— "Escape for thy life." Gen. 19: 17.

Lesson Story.— Lot dwelling in the wicked city of Sodom. God warns the city of its doom. Abramam pleads for its salvation for the good ones dwelling there. But few really good are found. The angel's warning, "Escape for thy life."

Central Truth.— God's judgment on the wicked. Note the order of God's dealings with the wicked city and wicked people; warnings, pleadings, judgments.

Illustration.— Draw a few simple marks for houses, domes, towers, etc., to represent the city of Sodom. Draw a wall around the city. Above the city, place the clouds and the lightning's flash, to illustrate the destroying agency. After speaking of the wicked city, make the application by drawing the outline of a heart enclosing the city.

Application.— Lot is a type of the inactive Christian in the world, good enough to be saved perhaps, but his goodness has not extended to others so that they might be saved also. Such Christians may escape with their lives but they

lose everything else. Be not simply good, be good for something. God would not permit a wicked city to exist, and if people will not repent, they will likewise be destroyed. God warns the sinner, and pleads with them to forsake evil and live. Have you heard the voice of Jesus, warning, pleading? "Escape for thy life," NOW.

Hints for Coloring.— Make the city white; outline of heart, white shaded with scarlet. Clouds grey and black; lightning, yellow.

V.

Scripture Text.— And Jacob said, "Sell me this day thy birthright; and he sold his birthright unto Jacob." Gen. 25:31–33.

The Lesson Story.— Narrate briefly the Scripture story of Esau selling his birthright to Jacob for a mess of pottage. Genesis 25.

The Truth to be Taught.— Selling our birthright for the pleasures of the world; selling the soul for nought; present gratification versus future greatness.

Illustration.— Here is a picture of a hand holding out temporal gifts and promises in exchange for eternal joy and peace and life.

Application.— Many are selling their birthright for the paltry things of this world; for the gratification of the flesh. "A thoughtless young man said to his sister under deep concern for her soul, 'I'll give you five dollars if you will quit this nonsense and be yourself again.' She took the paltry gift, lived without Christ and died without hope." Are you making an equally unwise bargain? "What shall a man give in exchange for his soul?" Matt. 16:26. O Lord, forbid that it shall be said of any of us, "Ye have sold yourselves for nought." Isa. 52:3.

Hints for Coloring.— Make the hand pink tint; bag, orange; heart, scarlet; scroll, white, with light blue letters.

VI.

Scripture Text.— "If thy brother trespass against thee, rebuke him, and if he repent, forgive him." Luke 17:3.

Lesson Story.— Give the wonderful history of the famine and the visit of Joseph's brethren; the reconciliation and the forgiveness.

Truth to be Taught.— Though we have suffered great wrong, it is noble to forgive. We must forgive if we would be forgiven.

Illustration.— Joseph and Jesus forgive great wrongs. Joseph forgave his brethren, Jesus forgives the sinner.

Application.— Joseph could have avenged his wrongs and severely punished his brethren, but his nobler nature saw a more excellent way. By forgiving his brethren and giving them a royal welcome, and a dwelling place in his kingdom he foreshadowed the life of Israel's King. Jesus

seeks and saves the sinner; he forgives the sin, and gives a royal welcome, a feast, and a home.

J UST
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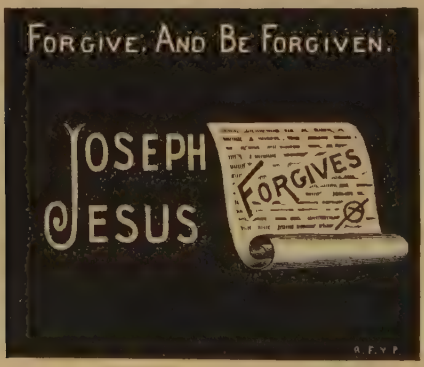
E XALTED
P URE
H ONORABLE.

Hints for Coloring.— Make the scroll white with scarlet letters; names, Joseph and Jesus, orange with white border.



VII.

Golden Text.— Christ our Passover is sacrificed for us. 1 Cor. 5:7.

Lesson Story.— Give in detail the events connected with the institution of the Passover. God's sign of death for life.

Central Truth.— Christ our Passover. Obedience the test of faith.

Illustration.— This little picture represents the doorway to an Egyptian home, on which the blood of the sacrificial lamb has been sprinkled. It is a type of the door of the human heart to which has been applied by faith the blood of the Lamb of God, slain from the foundation of the world.

Suggestions.— Sketch on the blackboard several doors

side by side. On the door-posts and lintels of some of them place some scarlet crayon marks to represent blood drops. On others place scarlet marks on the door-posts only, but not on the lintels. Let others be without the scarlet marks.

Above the doors draw a broad mark to represent the Destroying Angel. When the Angel came to the homes where the blood was sprinkled, as directed by God, he passed over them; but he descended into those homes which

either had no blood sprinkled upon them, or only upon the door posts. Half obedience is disobedience.

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John 3:16.

Hints for Coloring.— Make the cross orange, with white outline; the heart scarlet, with white lines; the door white, with scarlet marks upon it to represent the blood.

VIII.

Israel in Egypt is a type of God's children who are engrossed with the cares, burdened with the trials, and suffering from the afflictions of this world. Perhaps many of the sorrows Israel bore were the results of forgetfulness of God and a violation of his laws. God will punish sin, yet he may save the sinner.

The afflictions of the Israelites made them willing to leave Egypt with all its art and culture, when God opened a way for their escape from servitude. If this world were a paradise, and we free from sorrow, suffering, and care, we would never wish to leave it for another home.

Adversity tests our strength, develops our powers, drives us nearer to God. Israel in Egypt signifies crosses for this life. God called them to a land flowing with milk and honey, a Canaan of rest and peace.

In developing this lesson, sketch a little outline of a map, showing the location of Egypt and Canaan. Write

the words, *Egypt*, *Israel*, *Canaan*, as you talk; then draw the outline of the cross and crown around the words, as indicated. "Earth has its straight lines of the cross; heaven the curved lines of the crown."

Hints for Coloring.—Make the outline of the map white; letters in the cross and crown white; outline of cross, scarlet and white; outline of crown, orange and white.

IX.

1 SAM. 24: 4–17.

"Revenge is sweet" is a heathen proverb.

No one has a right to do evil that good may come, or for selfish purposes.

The law of love was proclaimed amidst the thunderings of Sinai and confirmed in the sermon on the mountain-top. About the hardest thing we have to do in this life is to "do good to them that despitefully use us," or to pray for them that persecute us.

I fear some have enemies and they would rather attend said enemies' funeral than their coronation. Should adversity befall said enemy, *rejoicings* would be found in some hearts rather than *regrets.* Human nature is prone to treat its enemies with kicks rather than caresses — to daggers rather than dollars.

I am so glad the word "forgive" is in the Lord's prayer instead of "pardon." *Pardon* sets us right before

the law, but *forgiveness* takes us into the family relationship. It makes us friends and brothers — its law is ROYAL. James 2: 8.

David gained a great victory over SAUL when he spared his life, but a more glorious victory over self. "He that ruleth his own spirit is greater than he that taketh a city."

Darkness fleeth before the light.

Evil only is overcome by good.

No permanent victory was ever gained by evil measures.

Goodness, enshrined in thoughts and deeds, is a mighty conqueror.

The proclamation of Amnesty completed all that Grant left undone at Appomatox, and did what bullets could not do — turned enemies to friends.

X.

United we Stand. 2 Sam. 5:1–12.

God had prepared David to gather the scattered people and strengthen the weak nation.

David was a man of genius, energy, wisdom, power, and piety, and he grew in favor with God and man.

The first step toward a permanent union of the tribes was in the religious ceremonies "before the Lord." PIETY was the first bond.

Then came the pledging of allegiance to the king and the new nation. PATRIOTISM was their bond of love to country.

With consecration to God and devotion to country, there came renewed PROSPERITY.

This was followed by the fulfillment of the Lord's promised blessing of PEACE.

A fitting symbol of the reunited tribes is a column, having God's anointed David, as the capitol, and religion as the base.

The home, the church, the nation, to be *united*, must be one in interest, one in purpose, one in life, one in love, and one in Christ.

XI.

The Call to Duty. Jonah 1: 1–17.

The word of the Lord said to Jonah, "Go to Nineveh." To preach in that wicked city seemed to the prophet a difficult, dangerous, hopeless task; hence he shirked his duty and fled from the presence of the Lord.

When the great test of his life came, Jonah was faithless.

It is apparently easy to be faithful and zealous when the way is clear before us. Does God call us to any work? Then be assured that he will prepare the work for us as well as prepare us for the work. Jonah was called of the Lord to preach, and Nineveh was waiting for the message.

Jonah paid his fare. Many fleeing from duty have paid large sums for their disobedience; viz., (1) Blessings to others' lives; (2) peace; (3) comfort; (4) happiness; (5) consciousness of God's favor. It costs a great deal to disobey God.

Jonah slept in the hour of peril. Are we fleeing from duty's call, and then resting in our disobedience? "Simon, sleepest thou?" "Awake, thou that sleepest."

The silver lining to this cloud was that Jonah confessed *himself* the cause of the tempest. Many good men fail to do their duty, and when trouble comes, cast the blame on others.

Let your lamp be trimmed and burning. ready for any service whatever, whenever, and wherever the Master calls.

XII.

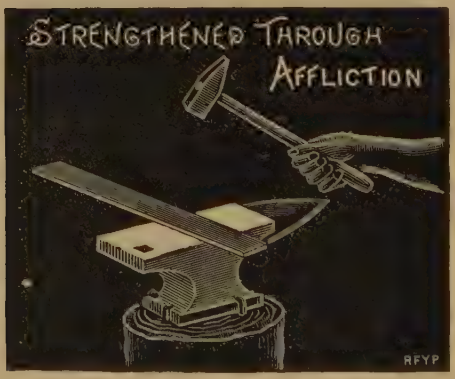
We see here a picture of a piece of iron lying on a blacksmith's anvil, being hardened by the blows from the hammer.

Iron becomes harder by repeated heating and pounding. Could it be possible for the insensible metal to speak while passing through the hardening process, many and bitter would be its murmurings. Without this experience it would be practically useless.

The disciples of our Lord were strengthened through trial. Job's afflictions enriched his life, and they have aided multitudes in succeeding generations to bear with fortitude and resignation the sorrows and bereavements of life. Adversity tests our strength; develops our powers; drives us nearer to God.

Out of our deepest sorrows and afflictions have come our richest experiences and most glorious triumphs.

Hints for Coloring.— Anvil, white shaded with blue; base, iron, and hammer, brown with white outline; hand, pink.



XIII.

THE WAY OF LIFE. Ps. 1:1–6.

Blessings for the righteous, but none for the sinner. Every opening way and onward way of the good man's life must have the waymarks of the law of the Lord, for the will of God is his delight.

The righteous are compared to trees planted by the rivers of water. "The righteous shall flourish like the palm tree." Ps. 92:12.

The analogy between a Christian life and this symbolic tree is very striking.

1. It is upright — token of an upright life.

2. It must be transplanted. The palm grows from suckers springing up from the roots, and in order that it may bring forth good fruit, it must be transplanted. We must be transplanted from worldliness into Christ, from the world into the church.

3. It grows best where the soil is rich and moist, by the side of running streams. The roots of our life must go

deep down into the being of God, and we must drink of the living water.

4. The palm is said to have three hundred and sixty-five different uses, indicating a new power for each day of the year.

5. Its most fruitful years are when it shows the signs of age. From thirty to eighty it is in its prime. Christians should increase in usefulness for the Master as the years go by.

6. It is a token of superiority. It was engraven on ancient coins, and its leaves were waved before conquering

heroes. John 12 : 13. Christians are the "overcoming" ones.

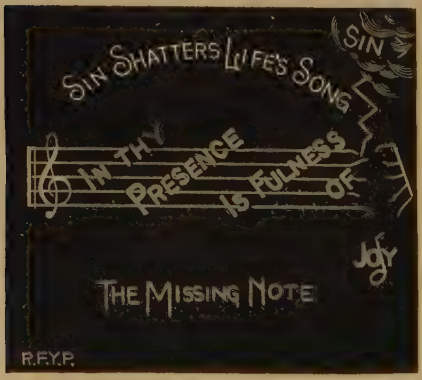
7. Its fruit is all at the top, lifted above the pollution of the world.

8. It grows faster the more its fiber is pressed. The Christian is stronger because of life's trials.

9. The palm is evergreen. "Its leaf also shall not wither;" typical of the Christian's ever-verdant hope.

10. It bears its fruit in clusters. Not a single service but many deeds for Christ is the fruit of a Christian life.

XIV.

THE MISSING NOTE. Ps. 51 : 1–13.

No Psalm is quoted more frequently by Christian people than the fifty-first Psalm, unless it is the twenty-third Psalm. It is so practical, so real, so much like our own experience, that we make the words of the Psalm our heart prayer. Many times we have sung: —

"When at first I believed,
What true joy I received,"

but temptations, trials, sorrows, sins, came and robbed us of our song. We bitterly repent and humbly confess and fervently pray, but the remembrance of our sin is ever before us. Having once fallen, we are distrustful of our strength, and we daily cry, "Have mercy upon me, O Lord! Forgive the past. Make bright the future by giving me a clean heart; so restore unto me the joy of thy salvation."

Before his great sin David trusted *himself*, but after his fall he trusted God only. The Psalm is the wail of a saddened heart — full of confession, repentance, petitions, promises. He had not lost salvation, but the JOYS of salvation. In his vital union with God he could not get beyond the Father's love, but he could lose the sweetest joys of son-ship.

We can lose the joys of salvation by neglecting the means of grace, by neglecting the prayer-meeting, omitting the reading of our Bibles and private prayer, and by cultivating a worldly spirit.

Salvation's joys can be restored by self-examination, by humiliation, by prayer, by faith, by service. It is easier to throw an instrument out of tune than to retune it. It is hard to regain lost confidence and lost joy. David's song of peace and gladness was lost by sin, but he prayed from the heart for purity and for power.

XV.

THE CHRISTIAN'S SHIELD. PSALM 84.

This beautiful eighty-fourth psalm emphasizes public worship. The rest, the strength, the delights of God's house are subjects of devout gratitude and highest praise.

We must have seasons of private prayer and meditation, the "entering into the closet" and communion with God alone, but we must not forsake the assembling of ourselves together for public worship. Our public life must be as exemplary as our private life.

David realized the sweet comfort and peace of mingling with God's people and when deprived of the ordinances and worship of the sanctuary he sang, "My soul longeth for the courts of the Lord."

While we get rest and refreshment in the service of the sanctuary, we also get power and protection.

Entering the church is not entering heaven. Life's pilgrimage may reveal many difficulties and dangers in the highways to Zion. But the "Lord God is a sun and shield," and our defense against all the fiery darts of the enemy, temptations, dangers, afflictions, persecutions, and evils of every sort.

We all have enemies which must be overcome. Great battles must be fought. Let us take the Lord Jesus Christ, God's anointed, for our shield.

OUR **S** TRENGTH
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I NSPIRATION
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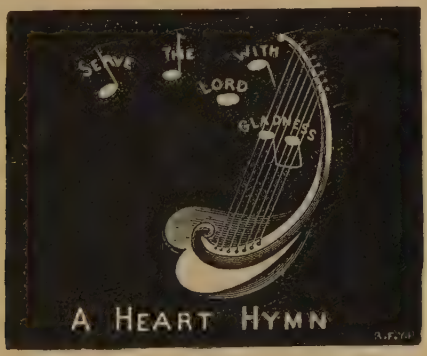
IS JESUS

XVI.

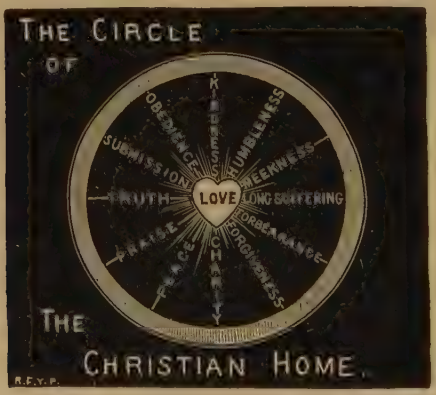
"Serve the Lord with gladness; come before his presence with singing." Ps. 100: 2.



The 100th psalm is pre-eminently a hymn of praise. The Jews claim that it was written to be sung on the occasion of their thank-offerings, but as "all lands" were called upon to "make a joyful noise unto the Lord," we can claim this psalm as our song of worship also. The Christian life is the life of joy; the service for the Master is a joyous service. The advent of Jesus was heralded with the angels' carols of holy joy. Christ's desire concerning us is that his joy may be in us that our joy may be full.

With joy in the heart we will have a bright experience, and shall be glad to serve our fellow-men. A song in the heart connot be hidden, it will surely burst forth on lips of praise. Christ in the heart gives a song for the life. If the song shall stir men's hearts there must be a vital union of the singer and the song. None can sing with such pathos as those whose lives have been touched with sorrow; none can sing so joyously as those whose hearts are glad. Love begets service. The love of Christ in our hearts makes us glad, and gladness of heart makes service for Christ a pleasure and delight. "Rejoice and be glad." "Serve the Lord with gladness." Let heart and harp unite to praise the Lord.

XVII.



Text.— "I will walk within my house with a perfect heart." Ps. 101: 2.

Lesson Story.— Tell of the Christian graces which enter into the home life, an account of which can be found in Colossians 3.

Truth to be Taught.— A heart of love is the center of the home circle.

Illustration.— Draw a large circle representing the home circle; then place a heart of love in the center as a hub to a wheel. Mark the several Christian graces as the spokes to the wheel.

Suggestions.— Many beautiful thoughts are suggested for the Christian home in the Scriptures,— mercy, kindness, humbleness, meekness, longsuffering, forbearance, forgiveness, charity, peace, praise, truth, submission, obedience. All these graces will be shown in the home if the perfect heart of love be the center.

The sweetest place in all the world is the home where Christian graces reign. It may well be our daily prayer, "God bless our home."

XVIII.

"Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

Central Truth.— Scarlet dyes are said to be the "deepest," that is, the most difficult to change; so sin is said to have left its crimson stain on our hearts, which no human power can eradicate. But though our sins are like scarlet, the "blood of Jesus Christ can cleanse us from *all* sin." He can wash us white as snow.

Illustration.— This little picture represents the taking away of the old heart, diseased and sin-stained, and the new heart white and pure being in its place.

Application.— A notorious robber of New York grew weary of his sinful life, and wanted to become a Christian, but he almost despaired of being saved. A Christian man talked and prayed with him, but could not give him any encouragement. At last he sang the first words of —

"There is a fountain filled with blood,"

but the poor man said, "There is nothing in that for me." He then sang the second stanza,

"The dying thief rejoiced to see
That fountain in his day.
And there may I though vile as he,
Wash all my sins away."

"That means me" said the penitent man. Hope sprang up in his heart, and he was soon rejoicing in the Saviour's love.— *Lorenz.*

Though our sins be many and great, God has promised to forgive and bless us if we sincerely ask him and truly desire a pure heart and a pure life.

XIX.

Isaiah's Prophecy of Christ. Isa. 53: 1–12.

A prophecy is something very different from guessing. In guessing we judge of a thing at random, or conjecture; but prophesy is a declaration of something to come, based upon knowledge gained by research or by revelation.

Isaiah's prophecy of the coming Messiah was in great contrast to the generally accepted idea of the Jews. They looked for a mighty king who should come in glittering splendor, with royal robes, and retinue of heavenly attendants; and in magnificence unequaled, with glory unspeakable, he should establish his kingdom on earth and reign in majesty, Eternal King. A very different view of the Saviour must have been given by inspiration, for the prophet describes the Redeemer as he saw him through the telescope of revelation.

He looked down the stream of time more than five hundred years and gave a perfect picture of him who "bore our sins upon the tree."

Jewish expectation saw only the kingdom and the crown, but Isaiah saw through revelation the King and the cross.

He saw not only redemption sealed but how that redemption must be secured.

XX.

THE GRACIOUS CALL. ISA. 55: 1–13.

We dare not plead ignorance concerning God's faithfulness in warning us of sin, or of his mercy in supplying a

remedy for SIN. We cannot say, "No man cared for my soul," for the Master says, "All are without excuse."

God has done *all* that he needs to do to arrest the mind and save the soul.

The Call.— "Ho, every one!" Hear, hear! Take notice! Stop and listen! God calls by the words of

earnest entreaty and loving invitation. He calls by adversities and by his providences.

Man's Need. — We may have wealth, health, education, the comforts of life, and the endearments of home, but we may lack the one thing most needful. Like the rich and prosperous farmer whom God calls a "fool," we may be saying to our souls, "Eat, drink, and be merry," while the death messenger is at our door, demanding our lives. Surrounded with plenty, yet hungry and thirsty for the bread and the water of life.

God's Remedy is sufficient for every need. It is *complete*, reaching to the depths of man's transgression, and to the uttermost of his desires. It is *abundant*, it is *satisfying*, it is *free*. "Whosoever will may come and take of the water of life freely."

The Price. — A willing mind and obedient spirit. We may charge the neglect of our salvation to many persons or circumstances, but the Master gives the secret of our procrastination in the words, "Ye *will not* come to me that ye might have life." The fountain of the water of life is ever flowing full and free. Ho! all who are thirsty, come, drink and live.

XXI.

Warnings Unheeded. Jer. 39: 1–10.

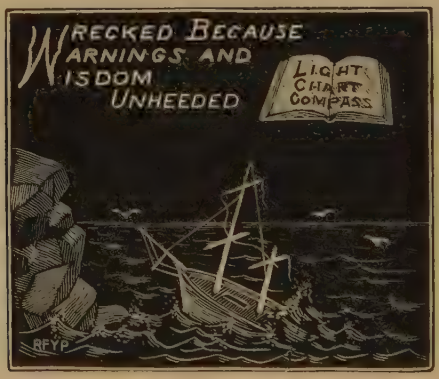
If men will live regardless of God, unheeding his warnings and entreaties, they do it at their peril.

The many wrecks along the shore of the sea of time are due to a defiance of God or a disregard of his word.

Judah had been warned against the consequence of a broken covenant. The prophet Jeremiah had faithfully entreated; God permitted his people many opportunities to

repent and return; Isaiah pleaded, "Let the wicked forsake his way" (Isa. 4:7); Ezekiel in captivity in Babylon had cried, "Turn yourselves from your idols" (Eze. 14:6); for forty years the voice of Jeremiah had been as the voice of God beseeching the people, "Turn ye, turn ye, for why will ye die!" and although they had many sad illustrations of their approaching doom, yet they hardened their hearts.

At a distance we can see a tree fall long before we hear



the crash. Some one has said that "men fall in private long before they fall in public." The tree that is rotten at the heart will sooner or later fall.

Judah's sins could not go unpunished; nor will God permit us to live in sin without bringing us to judgment.

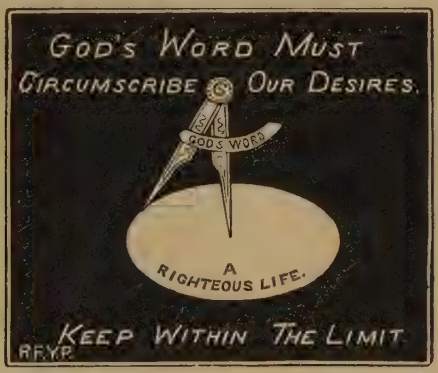
God's word, whether on printed page or from prophet's life or preacher's lips, is both a *light* and *chart* and *compass* for the mariner on life's sea; and nations as well as individuals who disregard the word of truth, will suffer shipwreck.

XXII.

God's Word Our Guide.

We must have the Bible, the inestimable word," to be the one rule of our faith and practice.

There must be a standard for morals as well as a rule or measure for anything else. If the magnetic needle and compass is the standard for direction; the regulator and time-ball the standard for time; the yard or meter the



standard for measurement, so the word of God must be the standard for righteous living. As the compasses are used by operative mechanics to describe circles, etc., so the Bible describes that boundary for a correct life beyond which we dare not go.

Whenever nations or individuals departed from the "word of the Lord," they were punished for it. Isaiah, Jeremiah, and Ezekiel each warned the people of a broken covenant. "Thus saith the Lord" is the text from which they preached centuries ago, and their sermons live to-day.

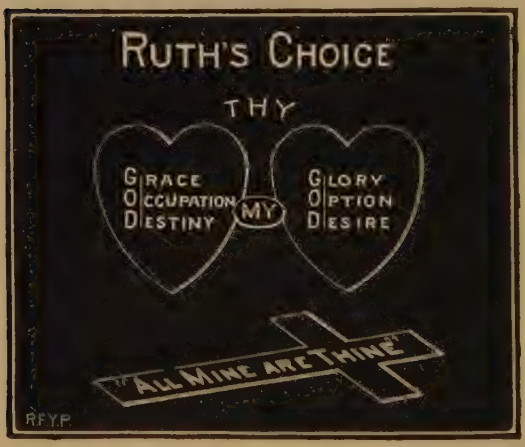
Had Israel and Judah harkened to the word of commandment, they would not have been destroyed as nations and carried into captivity.

If we go beyond the limit of God's word, we shall be punished.

If we sin, we must suffer.

XXIII.

RUTH'S CHOICE. RUTH 1:16, 17.



Ruth so loved Naomi and her sweet faith in Jehovah that she was willing to give up country and kindred to be with the one she loved, and worship the God of her friend.

In thy **L**and shall my **L**ot be cast;
thy **I**ntegrity shall be my **I**nspiration;
thy **F**riends shall form my **F**ellowships:
thine **E**nd shall be my **E**clipse.

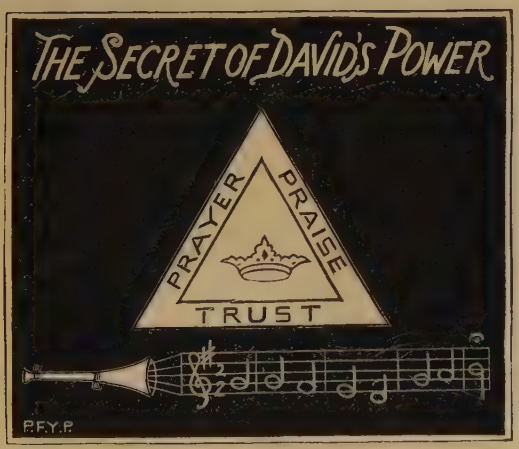
THY LIFE SHALL BE MY LIFE.

If we are truly the followers of the Lord Jesus, and make him our heart's choice, we will "forsake all others and cling only unto him," in loving obedience to his commands, and be faithful in our service to him.

Ruth's choice led her to a home and heritage. All who choose Christ shall find a home for the soul, "An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." 1 Peter 1 : 4.

XXIV.

THE SECRET OF POWER. 2 SAM. 7 : 18–29.



David's thanksgiving prayer reveals the prayerful, praising, trusting elements of his character.

These were the secrets of his peace and prosperity.

Praises for past mercies; prayer for present comforts; trust for future blessings.

God remembers David in prosperity for David remembered God in his adversity.

In trial, David's songs "in the night," brought God's promise of "the morning."

In prosperity David's prayers and praises revealed the Sun of Righteousness, and the everlasting kingdom for "David's greater Son."

Be content with the answer God gives to your prayer.

He knows what we *earnestly* ask for, and the motives which prompt the request, and he never gives us *less* than we deserve. "Faithful in little, faithful in much." For honoring him, God gives us the fullness of joy even the gospel measure.

In trouble, sickness, sorrow, bereavement, as well as in joy, prosperity, and peace may our lives rest on the promises of God and be filled with

PRAISE.
PRAYER.

XXV.

GIFTS FOR THE LORD'S HOUSE. 2 CHRON. 24 : 4–14.

One of the evidences of the spiritual coldness of a church is the neglect of its house of worship. The dilapidated condition of the temple was an unmistakable sign of Israel's degeneracy.

A church may be poor and its building small, but if its members really love God, and the place where his honor dwelleth, there will be care and thought bestowed upon the house of the Lord.

A revival of religion should always result in building a new house of worship, or in some improvements to the old, or in some way broadening the work of the church. All extended improvements to the house of the Lord should result in revivals of religion, providing said improvements are paid for by loving offerings to God.

So often we read of great blessings which came to Israel when they "repaired the altar of the Lord."

The mighty walls of Jerusalem were rebuilded in a few days "because the people had a mind to work." How quickly could we repair the temple walls if the people had a *mind to give.* God does not ask *large* gifts but *free* gifts.

He blesses us when we honor him. He can make five cents given with a prayerful spirit, accomplish more than five dollars given for show.

The giving is to enrich us, not God. He does not need our dollars, for the wealth of the world is his. God asks and accepts our free-will offerings for *our* good. He loves and blesses a cheerful giver.

The Lord never weighs the gift until he measures the heart of the giver. Our love for him is the standard of value of our gifts to him. "Bring ye all the tithes into the storehouse." Mal. 3:10.

XXVI.

Number Thy Days.

Text.— "So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90:12.

Philip James Bailey has given us a beautiful thought in these words: —

"We live in deeds, not years:
In thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs;
He most lives who thinks most
Feels the noblest, acts the best."

Great emphasis is laid upon "to-day" in the Scriptures. "Now is the accepted time," "To-day is the day of salva-

tion," "Boast not thyself of to-morrow." Many of us are thinking so much about the future that we fail to improve the present, forgetful of the fact that the future will depend upon the present. No matter how beautiful the superstructure if the foundation is imperfect. In anticipation we live too far ahead. God wants us to plan wisely for the future, but demands that we so live and act that each day shall become a part of life's to-morrow.

We are to "number our days." Live for God and the good of our fellow-men *twenty-four hours at a time.*

Many young people hesitate to begin a Christian life because the years before them seem so long, and the undertaking so great, they fear they cannot hold out to the end. God simplifies the work for us and asks us to undertake but one day at a time, and fill it with our brightest and best thoughts and service.

Be wise to-day. The sands in the hour-glass are rapidly falling. "What thou doest, do quickly." To-day is thine, to-morrow is God's.

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

XXVII.

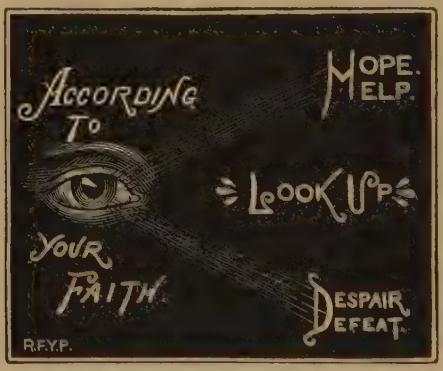
What Seest Thou? 2 Kings 6:8–18.

The central thought of this lesson is spiritual enlightenment. The servant of Elisha saw the earthly "horses and chariots," but the prophet saw the "horses and chariots of of fire." Fire was the symbol of the presence of Jehovah, and the "horses and chariots" symbolized power.

The servant saw the Syrian host, but Elisha beheld the presence and the power of the King of kings.

The servant *trembled* but Elisha *prayed*. "Fear brings torment," "but the righteous are as bold as a lion." Next to the love of God in the Scriptures is emphasized his protection.

The upward look means help and hope; the downward look means defeat.



"Be strong and of a good courage" was not an inspiration for Joshua alone, but to every faltering child of God.

"Fear not" falls not alone from the prophet's lips upon the ears of the frightened servant, but it drops from angel lips upon praying Paul in the midnight hour on a storm-tossed sea, and it is borne by messengers of peace to every burdened, troubled life that looks to God in faith.

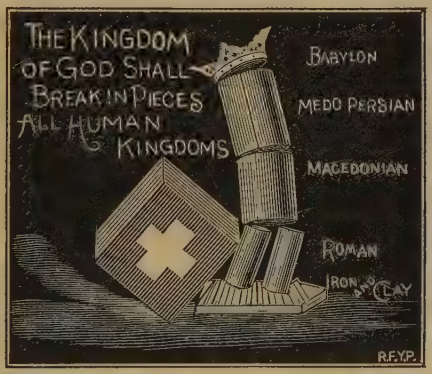
"I will look unto the hills, from whence cometh my help."

FEAR
AINT
AIL NOT

XXVIII.

NEBUCHADNEZZAR'S DREAM. DAN. 2: 36–49.

THE DREAM.— The king beheld a huge image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. This great image was broken in pieces by a mystic stone cut from the mountain without hands.



THE INTERPRETATION.— The forgotten dream of the king and its interpretation were given to Daniel through prayer. The image symbolized the "character of the different earthly empires and the order in which they should appear." The head was Nebuchadnezzar's kingdom, "Golden Babylon." The breast and arms represent the Medo-Persian empire; the parts of brass, the Greek and Macedonian monarchies; the legs of iron, the Roman empire; the feet of iron and clay, the mingled strength and weakness of Roman power.

The kingdom of Jesus Christ is symbolized by the stone which destroyed the imaged kingdoms of the earth and became the mountain which filled the earth.

Suggestions.

1. God can direct our thoughts when we are sleeping as easily as when we are awake.

2. The God who can invent dreams, alone can interpret them.

3. Soothsayers and astrologers cannot fathom the mind of God.

4. Great power in united prayer. Note the prayer of Daniel and his friends.

5. The king honored Daniel when Daniel honored God.

6. This is the second case of the promotion of a captive to be almost a king through the interpretation of a monarch's dream (Joseph).

7. Learn the lesson of faithfulness to friends. Daniel remembered his friends when he came to honor.

8. May we ever live so near to God that we can always know the mind of God.

XXIX.

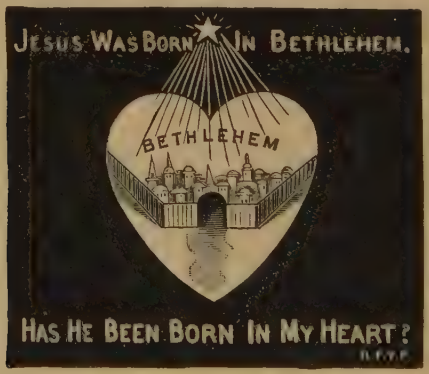
Chronological Chart.

Abbie C. Morrow, *in* "*The Illustrator.*"

NEW TESTAMENT BLACKBOARD LESSONS.

I.

All wise men seek Jesus. When the wise men of old came to Herod to inquire about the child Jesus, they



said, "We have seen his star in the east and have come to worship him." All who come to Jesus Christ are led by some person or some thing. The "star in the east" to the searcher after truth and life, may be a mother, a teacher, a pastor, a Christian friend, a tract, a kind act. The most wonderful star that ever shone was the star which led the wise men to Jesus.

That life is the most blessed which leads the wanderers of earth to the blessed Saviour of the world.

Bethlehem was an humble city, but multitudes of pilgrims from many lands, men of high estate and low degree, have stood as "strangers within her gates," seeking to be near the spot where Jesus Christ was born,— "the King of kings," and sinners' friend. Great was the rejoicing by angels and men when Jesus was born in Bethlehem; great is the rejoicing by angels and men when Jesus is born by faith in our hearts.

Hints for Coloring.— Heart, *white;* city, *blue* and *scarlet;* star and rays, *yellow.*

II.

Golden Text.— "A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2 : 32.

Lesson Story.— Narrate briefly the ancient custom of the consecration of Jewish children, and of the aged Simeon, and Anna the prophetess blessing the child Jesus in the temple.

Central Thought.— Jesus Christ, the light of the world. The Light so long foretold which was to dispel the gloom and sorrow of the world.

Illustration.— Jesus is the "Star of hope" for the world; the "Bright and morning Star." When sin entered Eden's garden and was welcomed into the human heart, then mental and moral darkness settled down upon the world. Jesus came, the "Light" to drive away the darkness. He came not only to the Jews, but to all who were "afar off" and who desired the life and light and love which God sent to the world by him.

Suggestions.— First place the letters J-E-S-U-S as the five points of a star; commenting upon each and forming an acrostic if desired. (He is our J-ustification, E-xampie; S-trength; U-pholder; S-alvation.) From these points draw the lines of the star (making star orange color); write the word "Saviour" (white). Then draw the globe and color it blue, placing white meridian lines upon it; make the rays of the star yellow. The other letters will look well if they are bright yellow at the top of the letters and shade down to white at the bottom.

III.

Golden Text.— "The Lord shall preserve thy going out and thy coming in." Ps. 121: 8.

Lesson Story.— Tell the story of the visit of the wise men, and Herod's command to put all the young children to death. Tell how God preserved Jesus from death by sending him with his mother and Joseph down into Egypt.

Central Truth.— God divinely protects, and provides for all his children.

Illustration.— Here is a picture of outstretched wings, indicating the overshadowing mercy of God. He not only cares for and protects his Son Jesus, but lovingly leads and cares for every one whose heart enshrines the Christ.

Suggestions.— First draw the wings in light blue and white; make the rays yellow. Speak of God's protection. One hundred and forty-four times is his protection mentioned in the Bible. Write the word "Jesus" in scarlet letters. Tell how God protected him and delivered him from King Herod. Around the word "Jesus" draw a heart (in white) and make the application to the individual life.

If we truly love Jesus, we are safe in our heavenly Father's care.

IV.

"*Consider the lilies of the field, how they grow.*" Matt. 6:28.

I have often wondered how many beautiful lessons God wanted to teach us when he said, "Consider the lilies." Perhaps only one great lesson was intended by the Great Teacher, but there are many precious thoughts which cluster about the text.

God Loves the Beautiful.— Have you ever noticed how many things he has made which are apparently only beautiful?

The tinting of the shells, the plumage of the birds, the glory of the rainbow, the beauty of the sunset, the matchless beauty of the flowers which are found everywhere. Flowers can't eat, sleep, move about — we can't eat them. What are they good for? Surely their existence is an evidence that God loves the beautiful, and makes flowers to be the "angels of the grasses."

They Speak of his Watchcare.— "If God so clothe the flower of the field, shall he not much more care for thee?"

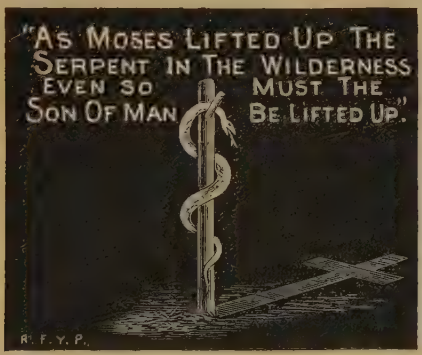
Be Bright and Happy To-day.— Flowers teach us to be "joyful in the present hour." They are not gloomy and cast down when the clouds overshadow them, but hopefully scatter their fragrance in the dark as well as in the light.

They Teach us Lessons of the Resurrection.— While they are giving to the world their perfect life, they are developing the seed germs for a more perfect future. The flowers may droop, the petals fall, the fragrance be scattered, and they be withered and dead on nature's breast, but the seeds they have ripened will spring forth glorified and glorifying in the morning of their resurrection.

V.

A Life for a Look. John 3: 1–17.

Give a word picture of wandering, murmuring Israel and the scourge of fiery serpents (Num. 21 : 4–9) ; speak of the people bitten, crying for help, dying ; of Moses interceding for the people; the serpent of brass; the cure in the form of the curse, placed upon a pole and erected in the midst of the camp or carried among the suffering people.



Many accept the invitation and look and live, while many others, complaining, rebellious, ungrateful, turn away from the uplifted helper, and die.

Now draw a picture of a people bitten by the serpent of sin; suffering, sorrowing, dying. God hears their cry and sends Jesus, who takes upon himself the form of our sinful humanity. "Sin came by man, but life and peace by the Son of Man."

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him might not perish, but have eternal life."

He was "lifted up." Free for the "Whosoever." He gave life for a look.

Many will not believe because they cannot *understand*, and are dying in their sins.

We are not commanded to understand, but to *believe*. Faith demands submission and obedience. Knowledge comes afterward.

"There is life for a look at the crucified One,
There is life at this moment for thee;
Then look, sinner, look unto him and be saved —
Unto him who was nailed to the tree."

VI.

THE WATER OF LIFE. JOHN 4: 5–26.

Jesus was weary in the flesh, but not in spirit. He preached by the wayside in Samaria. His congregation was

not large, nor wealthy, nor influential, nor cultured — only one person, a sinner, a woman, a Samaritan; yet he preached to her one of the most powerful sermons of his ministry.

Not an old sermon with a new text, but a new sermon adapted to peculiar needs; and so full of Christ that it aroused the neighborhood and led many to drink of the "Water of Life."

Our congregations may be small, but one soul led to Christ is worth more than all the world's leisure, or pleasure, or treasure.

Jesus at the well of Samaria opens up a fountain of salvation. The woman came to the well for water, but went away rejoicing in the fountain of the waters that were springing up into eternal life. The fountain is still pouring forth its waters for all who will come and drink.

The Water of Life —
J OYOUS,
E TERNAL,
S USTAINING,
U NEQUALED,
S ATISFYING.

VII.

PARABLE OF THE SOWER. MARK 4:1-20.

Wanted. — By the world: Good seed and a Good Sower.

Wanted. — By Jesus Christ: Good soil.

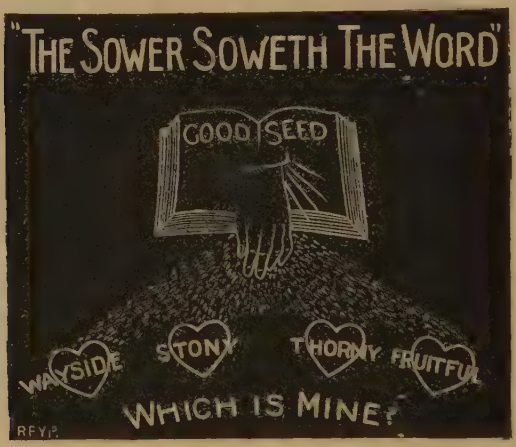
The Seed is the word of truth.

The Sower is Jesus Christ.

The Soil is the human heart.

Though the seed be the purest and the sower the freest, there will be no harvest if the soil is barren and unfruitful. In this, as in every other case, God furnishes the greater part. He will give the harvest, if we will fulfill the conditions of preparing the soil. There is encouragement for

Christian workers in this lesson. Because some seed, to all appearances, is lost, the sower does not cease to broad-cast it over the land. The sowing in his name is our part;



the harvest is God's part. Many reject the word, languish and die; many others receive the word, rejoice, and live.

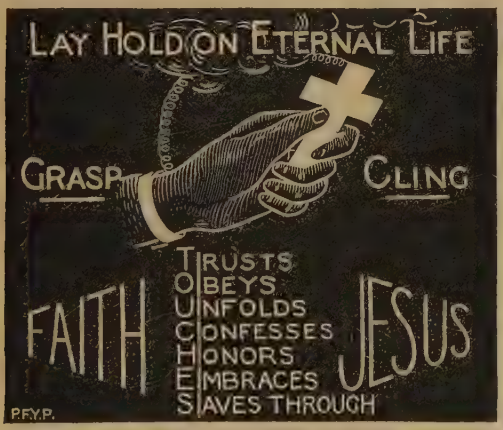
VIII.

THE HEALING TOUCH. MARK 5:25–34.

Realizing her *need* of help, and conscious that help was *near*, and believing that the Master would help her *now*, the woman in our lesson *touched* Jesus and was healed. This "touch" was more than with the finger tips. It was the earnest *grasp of need* and the *clinging hold of faith.* The completed circuit of divine energy gave the thrill of life when faith laid hold of Christ.

It was not an easy thing for this timid woman to do; but it required the greatest effort of her life. Her physical weakness, the sense of her uncleanness, the thronging multitude, the boldness of the act, were great difficulties to be overcome. But *she touched Jesus.*

"Who touched me?" Not a question for information, but one demanding *confession.* A personal question, "*Who* touched me?" The *multitude thronged* Jesus; the *woman*



touchea Jesus. A question of activity, "Who *touched* me?" A vital question, "Who touched *me?*"

All who touch Jesus Christ by faith shall have eternal life.

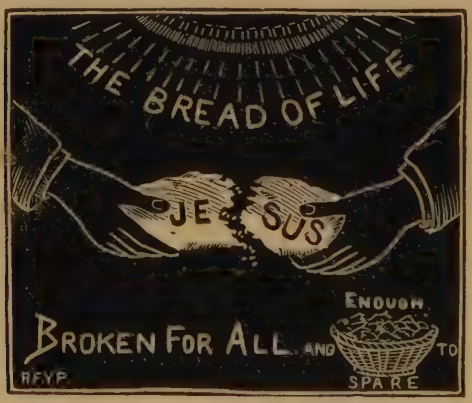
Have I TOUCHED / TOLD *Jesus?*

IX.

Feeding the Multitude. Luke 9:10–17.

Note 1. The Gift Brought to Jesus. — It was small; it was brought by a lad whose name is not even mentioned in sacred history, but the deed he did will live forever; he gave *all* to Jesus.

The food which seemed scarcely enough for *one* proved to be sufficient for a *multitude.* Our gifts and graces may



be small, but Jesus can make them the means of blessing to many.

Note 2. The Master's Thanksgiving. — How many good Christian people there are who never offer prayer before meals. The head of the family who will not pray at the table and around the family altar, cannot claim the richest blessings God wishes to bestow. They deprive themselves of blessed experiences, and rob their families of many comforts and joys.

Jesus taught us by example to give thanks before every meal.

Note 3. The Disciples' Service. — They were honored in sharing in the work of feeding the multitude. When Jesus filled their hands, they could easily distribute to the hungry ones. The disciples get the greatest blessing in this miracle : their faith broadens ; the food multiplies ; the hungry are fed ; they are strengthened for future service.

Note 4. The Abundant Supply. — Enough and to spare. Emphasize in your teaching these three words: —

J
BREAD
S
U
S
LIFE

No food, no life on earth.
No Christ, no life in heaven.

X.

THE TRUTH MAKES FREE. JOHN 8: 31–47.

Sin enslaves; this is a spiritual axiom, a self-evident truth. So stealthily does Satan work that we are not conscious of his power over our lives, nor do we realize that he is forging the chains and fetters for the bondage of death. He leads us on, step by step, until we are ruined beyond hope.

A brother pastor suggests three thoughts for careful study: —

1. The BINDING power of sin.
2. The BLINDING power of sin.

3. The GRINDING power of sin.

How little threads of habit soon form a great cable that cannot be broken by human power.

Illustrate this truth by taking a spool of ordinary sewing cotton, and with one strand fasten a boy to a chair. Of course he can easily break the thread. But try it again, and this time wind the cotton around him and the chair many times, and he will find it impossible to free himself. Only an outside power can give him liberty.

Sin binds us, and no human power can set us free.

God saw our helpless condition in the world through sin, and he sent to us "the Way, the Truth, and the Life" whereby we might be free. Jesus Christ says, "I am the truth. Know me, believe me, abide in me, for the truth shall make you free."

"I will sing of my Redeemer
And his wondrous love to me.
On the cruel cross he suffered,
Paid the debt and set me free."

XI.

A – S – K. Luke 11: 1–13.

God's loving mercy is promised to all who will comply with his easy conditions, —

1. Ask quickly;
2. Seek early;
3. Knock believingly.

If we would have what God is willing and waiting to bestow,

ASK
- Boldly,
- Largely,
- Intelligently,
- Confidently,
- Specifically,
- Submissively.

SEEK { Diligently, Persistenly, Assuredly, Personally, Humbly.

KNOCK { Patiently, Expectantly, Earnestly,

XII.

The Prodigal Son. Luke 15:11–24.

Perhaps no story has been more often read than the Scripture narrative of the Prodigal Son.

Volumes have been written concerning it, yet its moral and spiritual teachings have never been exhausted.

We cannot fully appreciate the real life that is portrayed in the parable until something has led us through experience to contemplate its power.

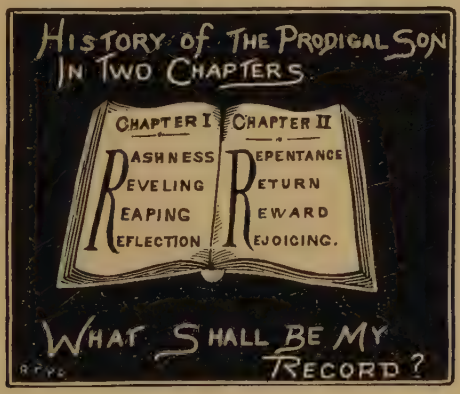
I recall the case of a young man in whose salvation I was deeply interested. He was the only son of a very wealthy family, but he was almost a wreck through drink. Idolized by a fond father, who was justly proud of his ancestry, the boy had every advantage of gaining a good education. He failed to appreciate what loving hands and hearts were willing to do for him. He continued his downward career until nearly crazed by rum. In one of his carousals, he became so violent that he was arrested and placed in prison.

I frequently visited him in prison, and saw that as the effects of rum passed away, reason returned.

What a transformation! from a bright-eyed lad in a home of magnificence and surrounded with loving hearts, to a broken and shattered life behind the prison bars.

As he began to realize his condition, I pleaded with him to reform. On bended knee and with tearful eyes, he promised all that could be desired.

The father's heart was crushed, but he was willing to welcome home the wandering one and give him another chance to prove himself a man.



Securing the necessary papers for his release, early one Sabbath morning I called at the prison, and the warden delivered to me the penitent boy. On reaching his home, without summoning the servant, we passed through the spacious halls, and drawing aside the damask library hangings, we met the father, who was anxiously awaiting our coming.

That moment of meeting was enough to break the hardest heart. The father's outstretched hand of welcome, the

falling tears, the sobbing confession, have been deeply graven on my mind.

With this picture before me, I have some conception of the prodigal lost and found.

XIII.

CHRIST'S LOVE TO THE YOUNG. MARK 10: 13–16.

Some months ago I saw a beautiful painting, representing a little child walking toward its mother who was waiting with outstretched hands to receive it.

The little one had dropped its toys and turned from play for the promised greater joy. With face wreathed in smiles and arms widespread, it was trying to reach its mother's side. A bright light behind the child caused the dark shadow of a cross to lie in the pathway. At first, the shadow seemed like a real object and frightened the little

one; but at the encouraging words from mother, fear gave place to gladness, and it walked on to gain a refuge and rest in her loving embrace.

Tenderly Jesus reaches forth his hands and lovingly invites us to come to him. While he waits to welcome *all*, especially does he urge the young.

Youth is the most promising age to become a Christian. It is easier to give the heart to Jesus in childhood than at any other period of life.

JESUS
L EADS
O BSERVES
V ALUES
E MBRACES
S HEPHERDS
THE YOUNG.

XIV.

THE ANOINTING AT BETHANY: MARK 14: 1–9.

In this lesson we can see a beautiful picture of —

1. *Love in action.*

Love leads to sacrifice.

Love gives *best* treasures.

Love gives *complete* sacrifice; vessel broken; perfume scattered.

Love hides self behind the service.

2. *Love defended.*

Jesus defends his faithful servants against the fault-finding, selfish spirit of the world.

Around the table of our Lord may be found some public and private fault-finders and betrayers to-day.

Jesus said Mary's deed had a future significance,—

Christ's only anointing for burial. Mary did *what* she could *when* she could.

In breaking the alabaster, she revealed her heart which was all for her Lord and Master.

3. *Love rewarded.*

Mary's humility and devotion gained a public recognition.

Jesus is conscious of, and appreciates every real service for him.

She received a rich blessing. She reared through loving sacrifice an imperishable monument.

More lasting than marble, more enduring than time, is a noble deed for God and humanity.

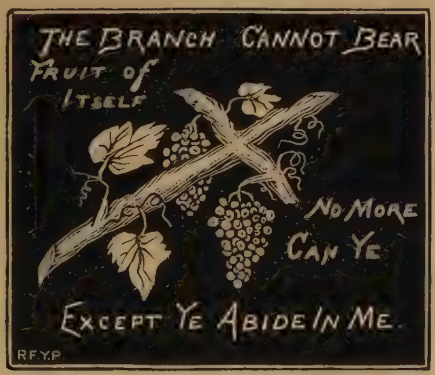
A personal question: "How am I showing my love for Jesus?"

XV.

THE TRUE VINE. JOHN 15: 1–16.

Above the beautiful gate of the temple in Jerusalem, was a richly carved vine with branches, tendrils, and leaves of the finest gold. The large clusters of grapes were costly jewels.

When illuminated by the sunlight, or in the evening by the tapers, the vine must have shone with a dazzling splen-



dor; but, aside from its costliness and beauty, it was dead and useless. Perhaps Jesus had spoken of this "golden trellis work," but desiring to teach the distinction between an empty and gilded show and a life of power and rich fruitage, speaks of himself as the *True Vine.* Whether his words were suggested by the golden vine above the temple gate, or by the rustling leaves by the doorway of the vine-clad Bethany home, or by the wine "which may have been left in the cup after the supper was ended," his one thought was that an abiding Christian

life must be a fruitful life. He chose not the oak, the forest king, nor the palm, emblem of victory, to symbolize his life, but the *vine*, emblem of *humility*.

The vine supports the *branches*. The vine shares in the fruitage. No vine, no fruit. Christ lives. A dead vine brings forth neither branches nor fruit. The branch cannot bring forth fruit of itself, it must be in *vital* union with the vine.

The vine is exalted by the branches putting forth their slender tendrils, thus the fruit is raised above the ground and the branches lifted above the low elements, which would dwarf their powers and rob them of life.

Ye (disciples) are the branches, — added unto Me through suffering. Not alone through the rift in the side, but through long years of patient care.

As I live, ye shall live, if ye abide in Me. Your many prunings will cause Me to suffer with you, but the fruit will be the richer.

XVI.

The Memory Supper.

The Lord's Supper is in the truest sense a memorial service — "This do in remembrance of me." In this sacred service we can get nearer to Christ than in any other. We seem to enter the Holy of Holies of the temple and "abide under the shadow of the Almighty" when we engage in this memorial service. A sacred hush falls upon our hearts when we behold the emblems of his broken body and shed blood. To partake of these emblems without remembering Jesus is to partake unworthily.

To remember him means to have in mind his beautiful and perfect life, his unceasing labor for the good of hu-

manity, his words spoken to make us better and more useful, his condescension to leave the temple of God to dwell in the temple of man, to suffer and to die for us. It means a remembrance of all he did and said, and of all he taught and wrought. Pull aside the curtain and look beyond the symbol of sacrifice to the suffering Saviour. Remember what he did when he was on earth. Remember what he does for us now. Remember what he has promised to do.

The Lord's Supper was instituted just at the close of the Passover feast, which was observed by the Jews as a memorial of their deliverance from Egypt. So Jesus gives to us his memorial. He is the Lamb slain from the foundation of the world. He suffered and died that he might deliver us from the bondage of sin. As we sit at the table of our Lord, let us close our eyes to the world and affectionately REMEMBER him.

XVII.

THY WILL BE DONE. LUKE 22: 39–53.

The garden prayer illustrates, more forcibly perhaps than any preceding act of his ministry, the character of our Lord Jesus. "I came not to do mine own will, but the will of him that sent me."

As the tree has its years of silent growing before it is clothed with blossoms and fruit, so the silent years of

Christ were for the working out of the human plans and purposes of his great mission.

At Galilee, the "Sun of Righteousness" arose when the first miracle was wrought. At Golgotha we behold the climax of Christ's redemption work.

At Gethsemane we discover a mighty conflict between the human and divine elements of his character.

Here love for the souls of sinful men triumphed over every human desire, and in sublime submission to the Father's will we behold the SAVIOUR of the world. Without

submission, no sacrifice, no salvation. It is a long way from Galilee's first miracle to Gethsemane's conflict, but only a step from Gethsemane to Golgotha. Sacrificing for God, is always near submission to God.

The highest glory of the Christian life is complete submission to the Father's will.

As Jesus reached forth and accepted the "cup" which the Father gave, so may we accept all things coming from our Father's hand To submit may be to suffer; but if we suffer for him, we shall rejoice with him.

XVIII.

THE CROSS AND ITS BURDEN. LUKE 23: 33–47.

This little design may suggest many truths: (1) Our Transgressions; (2) The Atonement; (3) The Place of the Cross in God's plan of redemption; (4) The mercy of God — "Underneath are the everlasting arms."

The cross for Jesus instead of us. "A little girl used to say in her prayer: 'Thank you, dear Jesus, for dying 'stead of me.'"

In the early days of the war, a young man, the only son of a wealthy family, was drafted. He was the joy and pride of his parents, who could not consent to their son's becoming a soldier, hence they sought to secure a substitute for him. In a few days, a young man in a neighboring town came forward and offered himself as the substitute. Being the only son of a widowed mother and her only support, he said to the parents, "If you will care for mother while I am gone, I will go to the front in place of your son."

He was soon numbered with the "boys in blue." Some months afterward the papers gave the account of a terrible

battle, and among the first in the list of the killed was the name of the widow's son. The parents of the rich young man secured the body of the dead soldier and had it brought home for burial. Parents and son attended the solemn service for the dead soldier; leaning on his mother's arm the young man burst into tears while standing beside the form of the silent sleeper. Then looking up he said: "Mother, that man lies there in my place — he has died for me."

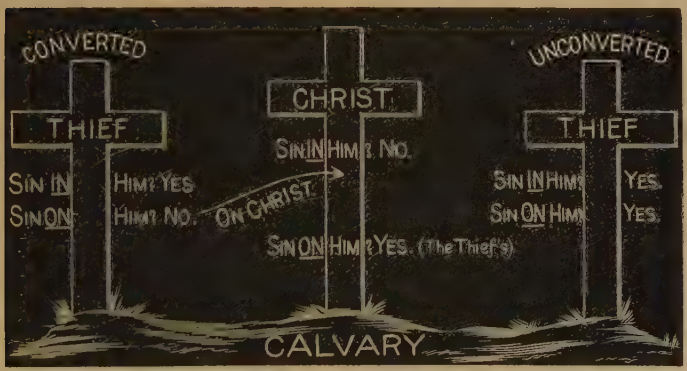
O! could we look upon Jesus and feel as we ought to feel, that he bore our load of guilt, he suffered and *died* for us, surely we would love him more and garland his name with praise.

XIX.

Justification by Faith, or the Result of Christ's Work for Us. Rom. 5: 1.

In explaining this lesson, draw the three crosses, then mark the words "Christ" and "thief;" then write "unconverted" and "converted;" then write and ask the ques-

tion as to the unconverted thief, "Had he sin *in* him?" Write the answer; then ask the question, "Had he sin *on* him?" Write the answer; then ask if the converted thief "had sin *in* him?" etc., etc. Ask the same questions as to Christ, and show that he had neither sin in him or on



him until the sin of the converted dying thief was laid on him, for he was spotless and separated from sinners. Heb. 7:25, 26.

Rev. C. A. Larkin.

XX.

The Resurrection.

Scripture Text.— "Now is Christ risen from the dead." 1 Cor. 15:20.

Lesson Story.— Narrate briefly the events connected with the resurrection of our Lord Jesus.

Truth to be Taught.— The fact of the resurrection of Jesus Christ, and the Christian's hope and assurance through the resurrection.

Illustration.— The greatest victory is that secured by Jesus Christ when he rose triumphant over death and the grave. Darkness came when he was crucified, but at his resurrection there was a dawning of the new day.

Application.— The resurrection of Jesus Christ is a historical fact; a spiritual truth; the foundation of Christian hope. As Jesus rose from the dead, even so shall all rise who believe in him. No event in history is more clearly authenticated than the resurrection of Jesus.

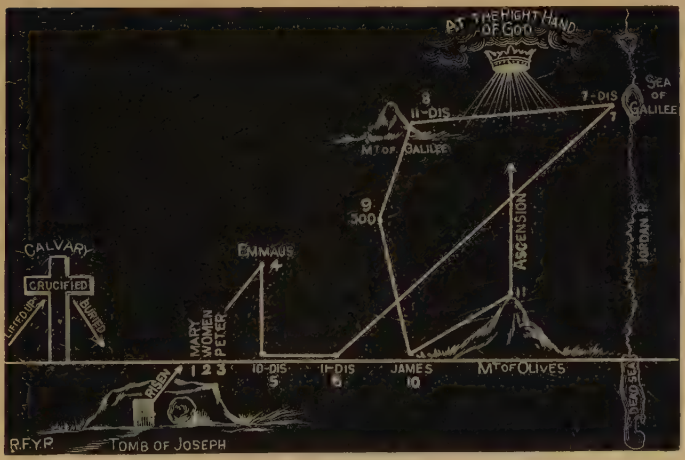
There are many restorations to life mentioned in the Scriptures, but these persons all died again. Jesus rose to die no more. "He ever liveth to make intercession" for them that love him. As Jesus lives, we shall live also. *How* we shall live again we may not know, but we do not doubt his many promises. John 14. We do not question the existence of the butterfly because we cannot understand the transformation from worm life to wing life, nor should we doubt our glorified existence because we cannot understand how God can transform us into his image. Is it any more

strange that we shall live again than that we are now living?

Resurrection; glorious thought! blessed assurance! Speak it forth till all the world shall hear that "Jesus is risen indeed." Let nature aid in teaching this truth. Speak it forth from summer rain-drop to irridescent bow; from creeping worm to gilded butterfly; from carbon coal to sparkling diamond; from silent egg to singing bird; from flower seed to flower bloom. Jesus lives, Jesus loves.

XXI.

Christ's Post-resurrection Appearances to His Disciples.



1. Mark 16 : 9; John 20 : 11–18.
2. Matthew 28 : 9, 10.
3. Luke 24: 34; 1 Corinthians 15: 5.
4. Mark 16; 12, 13; Luke 24: 13–35.

5. Luke 24: 36–48; John 20: 19–23.
6. John 20: 24–29.
7. John 21: 1–14.
8. Mark 16: 14–18; Matthew 28: 16–20.
9. 1 Cor. 15: 6.
10. 1 Cor. 15: 7.
11. 1 Cor. 15: 7; Mark 16: 19. 20; Luke 24: 50–53.
    He "Ascended" May 18th, A. D. 30.

REV. C. A. LARKIN.

XXII.

READY FOR SERVICE.

ONE of the great lessons we ought to learn early in our Christian life is to be ready and eager to serve our Lord

and Master Jesus Christ. When we remember how eager he was to be about his Father's business (saving the world), and how ready he was to serve us even to the giving of his own most precious life, we ought to have heart and hand ready for any service for him.

I do not believe there has been any development in the

principles of Christianity, but I think there has been a marked change in our conception of what Christianity is.

In the early history of the church great emphasis was laid on the "CREED." It is very important that we have definite and settled convictions of truth, but it is possible for men to discuss the creeds and the formulators of them so as to overlook the Christ. In 1 Cor. 3:4, 5, 6, Paul rebukes those who could not understand that spiritual increase was neither in creed nor creature but in the Creator.

As the church advanced, great stress was laid upon the EXPERIENCE. Not only what a man believed, but what he knew of Christ. Hence we hear so much of "experimental knowledge" in the religious life. But in these days an additional test of discipleship is demanded, that is, a CHRISTIAN LIFE. Christianity is not only *good* but *good for something*. The world knows we are true disciples of our Lord not only by what we *say* but what we *do* for him.

Napoleon once entered a cathedral and saw twelve silver statues representing the twelve apostles. He commanded that they be taken from their pedestals and coined into money, that they might go about the world doing good as their Master did. When Paul relates his experience, he intimates that his real life and real usefulness began when, in the hour of his conversion, he cried "What wilt thou have me to do."

XXIII.

TWO VIEWS OF PAUL'S LIFE.

This lesson gives us two views of Paul as he stood in the temple at Jerusalem and in the court of the Gentiles completing the Nazarite vow. The Jews looked upon him as a traitor, a deceiver, a pretender, an enemy. Paul was regarded as the worst kind of foe by the Jews, for he taught

things which were in opposition to their national religion, hence those "who lived by the law" became lawbreakers, and unjustly and with violence laid hands on Paul and sought his life.

They *supposed* he was unholy, and their misunderstanding led to their cruel treatment. But God looked upon him as pure and true, and turned the enmity of the Jews to good, both for Paul and the gospel which he taught. The

world may look upon us with contempt and deride us and persecute us, but the great question to ask is, How does God see us? If we are true to him and faithful in his word and work, he will cause the wrath of man to praise him, and the persecution of his disciples will help to spread the gospel of peace.

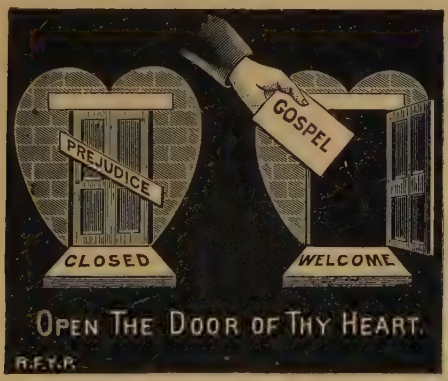
XXIV.

Open and Closed Doors.

"God moves in a mysterious way." Paul longed to go to Rome that he might preach the gospel in that great city, and God gave him the desire of his heart, but in a different

manner from what he had anticipated. When at Rome, Paul preached as fearlessly and as faithfully as he had done during all his ministry, and God blessed the word.

It is comparatively easy for Christians in our day to glory in the gospel and stand for its defense, but Paul stood alone and a prisoner, far from home and loved ones, despised, surrounded with wickedness, in the presence of enemies, with clanking chains, manacled and fettered; yet



he gladly proclaimed, "I am not ashamed of the gospel of Christ."

This little picture illustrates one of the lessons Paul would teach us; that though the gospel message was rejected by the Jews, and the door to their heart was barred by prejudice, yet the door to the Gentile heart was open, and the message of life and peace through Jesus Christ received a joyous welcome.

The practical question is: Am I closing my heart against Jesus and his love? God does not compel any one to accept his gospel.

Listen to his words: "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3 : 20.

Hints for Coloring.—Make the hearts light blue; closed door, gray; open door, white; letters, scarlet and white; hand, pink tint; message, white with yellow edge or border.

XXV.

God's Help in Trouble.

In sunshine or in storm the Christian is safe in God's hand. Over and over again, in the Scriptures God has promised protection to his people. Jesus often illustrated this truth in his earthly ministry. When the waters were almost engulfing the little boat on the sea of Tiberias, Jesus calmed the sea by his words, "Peace, be still." To the demon-tossed life he spoke "Peace;" to the troubled soul he says, "Peace." Paul's ship was wrecked, but Paul and his companions were saved. There may be shipwreck of many of our purposes and plans, but

to his child God says, "Peace, Lo, I am with you." The old ship in which we are sailing may go to pieces, but remember God says, "Peace." "Underneath are the everlasting arms." "Fear not." "No man is able to pluck them out of my hands." Precious are the promises in Isa. 41:10. "I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

"The Lord's our rock, in him we hide,
A shelter in the time of storm;
Secure whatever ill betide,
A shelter in the time of storm.
The raging storm may round us beat,
A shelter in the time of storm;
We 'll never leave our safe retreat,
A shelter in the time of storm."

XXVI.

Do not Delay.

In answering the question, "When should children become Christians?" I would reply, Just as soon as they are able to believe in Jesus as a personal Saviour, and love him as a true friend.

No definite age can be given beyond the "age of accountability." This period differs in children. The law in many States makes eight years the age of responsibility as a witness, but I think no definite rule can be established which fixes the age of "accountability." If a child is old enough to keep a secret, it is old enough to consciously sin, and if old enough to sin, it is old enough to be saved.

Many, many instances of child conversion may be given, and many Christian workers are willing to testify that those who are converted in youth make the best Christians.

Youth is the most promising age to become a Christian, and it is easier to give our hearts to Christ in childhood than at any other period of life. The longer we put off conversion the harder it will be to submit to the Spirit's leading. In infancy our lives run parallel with Christ's life, but the moment we sin, then our paths diverge. In childhood it is quite easy to reach Jesus, but the longer we de-

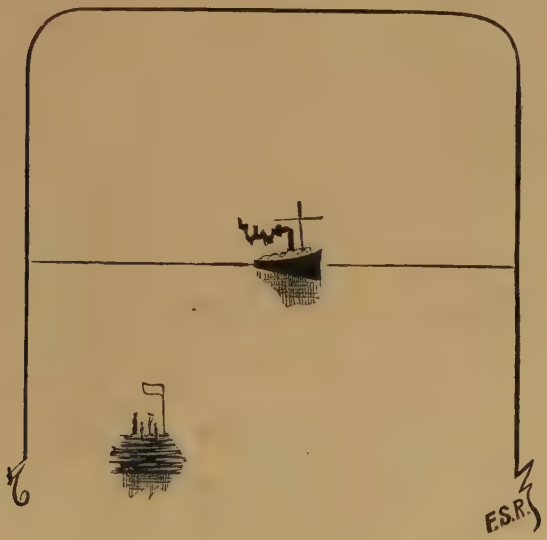
lay the more "uphill" work it will be; "Now is the accepted time, to-day is the day of salvation."

XXVII.

Despise not Small Things.

Draw the outside lines for framing picture on paper; draw line in the distance; make lines representing raft, with few upright lines to represent people and flag. Make speck in the distance, thus: ——•—— Develop the ship by a wavy line drawn rapidly from stern to bow in this way: ——∿∿∿—— Draw a few lines lengthwise, put in smoke-stack and other lines. Show the

importance of little things. The speck in the distance proves to be a great ocean steamer, the salvation of the poor mortals on the raft. Bring out this lesson in many



ways. The small boy develops into the good and great man; a small verse in the Bible may be a means of salvation, etc. "Despise not the day of small things."

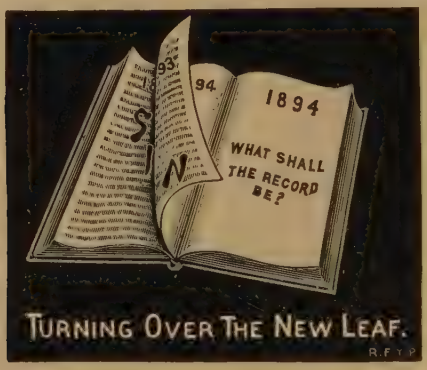
FRANK S. REGAN.

XXVIII.

NEW YEAR THOUGHTS.

As you look back over the year which has just closed, you recall the many promises made at its beginning. Alas, how many have been broken! The undone duties,

how many and how great! The page which was so white and clean is blotted with SIN. Perhaps you promised God



that during the year you would yield the heart to him, but at the last you could only write over the past —

U NKEPT PROMISES,
N EGLECTED OPPORTUNITIES,
S LIGHTED PRIVILEGES,
A DVANTAGES SPURNED,
V OWS UNPAID,
E NERGIES MISDIRECTED,
D OOMED BY DELAY.

But though the year is ended, God has mercifully spared you to face the future. Your life record is not completed. The Master is waiting to be gracious.

As you turn over a new leaf for the record of the new year, will you pray that —

> "The mistakes of your life which are many
> And the sins of your heart, which are more"

may be forgiven? And ask the Lord to help you this year to be a —

C HEERFUL,
H ONEST,
R EPENTANT,
I NDUSTRIOUS,
S UBMISSIVE,
T RUTHFUL,
I NNOCENT,
A FFECTIONATE,
N OBLE.

XXIX.

How to be Lights in the World.

Text. — "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5 : 16.

We may teach some beautiful lessons from this topic

by using candles. Object lessons make the teachings more real and should be used if greater good can be done.

First teach that as a candle cannot *light itself*, no more can we light ourselves spiritually. If we are to shine, we must receive our light from "the Light of the world." Just as soon as a candle is lighted, it begins to shine. Immediately on being lighted, we are to shine for Christ, not *make* our light shine, but simply *let* it shine.

The candle shines *for others;* we are to shine that others may be blessed.

The candle constantly gives up its own life in serving others; so we must sacrifice self to serve others.

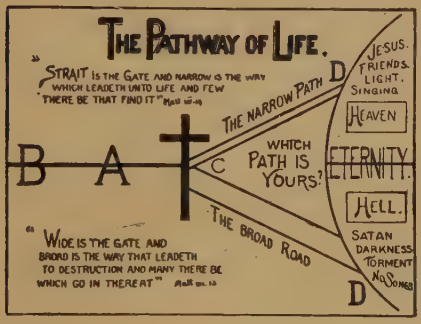
One lighted candle may spread light to hundreds and lose none of its own brightness. It shines just as brightly in a stable, a cellar, or a garret, as in a parlor or a pulpit. It gives just as much light from a tin candlestick as from a golden one.

Have some little boxes to represent different homes. In these boxes place small candles to represent boys and girls who do not go to Sunday-school or attend Junior societies. Now have a candle lighted to represent a missionary, and let it go on a missionary tour to these different homes. As the missionary calls at the homes and finally leads the young people to accept the truth, the candles in the boxes may be lighted, indicating the coming of the great Light of the world to the several hearts and homes.

Perhaps you may find a poor, homeless boy, an outcast in the world; yet if his life be touched by the divine light, it will shine as brightly as though the child had been reared in a palace. Poor "Rickety Jim," the newsboy, may become a bright and shining light in the world. Who will carry to him the light? Let all the good we do in this world be done to glorify Christ.

XXX.

A Chart Sermon.


THE PATHWAY OF LIFE.
STRAIT IS THE GATE AND NARROW IS THE WAY WHICH LEADETH UNTO LIFE AND FEW THERE BE THAT FIND IT" Matt vii-14
THE NARROW PATH
D
JESUS. FRIENDS. LIGHT. SINGING.
HEAVEN
B
A
C
WHICH PATH IS YOURS?
ETERNITY.
HELL.
THE BROAD ROAD
SATAN DARKNESS. TORMENT. NO SONGS
"WIDE IS THE GATE AND BROAD IS THE WAY THAT LEADETH TO DESTRUCTION AND MANY THERE BE WHICH GO IN THEREAT" Matt vii. 13
D

"The Pathway of Life." Matt. 7:13, 14.

"The broad road and the narrow path."

Draw the chart on the blackboard or have it painted on muslin.

b. Birth.

a. Age of accountability; all have sinned from here.

c. Choice at the cross of the roads.

d. Death.

The children who die between B and A, go to God, hence heaven has all the children — hell has none.

There is no choice after D is passed.

The entrance to both paths is by the cross.

To be lost, one tramples under foot the blood of Christ

Bring all hearers to the C and then enforce the text in Joshua 24:15, "Choose ye this day whom ye will serve."

Rev. C. H. Yatman.

XXXI.

FAITH IN JESUS. JOHN 11:21–44.

"Jesus wept." Perhaps these tears of Jesus were tears of sympathy. So often there are *words* of sympathy that are but empty, idle words; but a *tear* of sympathy is wrung from the heart. It is a precious and comforting thought that Jesus is "touched with the feeling of our infirmities,"

and that he can enter so fully into our sorrows as to "weep with them that weep."

But does not Jesus teach a still greater lesson by his tears and sympathy?

Twice it is recorded that Jesus wept. Once in beholding Jerusalem, a city doomed to destruction because of sin (Luke 19:41), and now he weeps on his way to the tomb of Lazarus. Why these tears? Surely not because Lazarus was dead. For, that God's glory might be made manifest, he had come to give Lazarus life. To Jesus this was a joyous duty, not a tearful one. Neither would the tears of the sorrowing sisters and the lamentations of the mourners call

for tears from Jesus, although his sympathy and love were so great. For Jesus, the Resurrection and the Life, was present to drive away their sorrow and wipe away their tears by giving back the lost brother to the Bethany home. Such an act would make him rejoice, not weep. He was their help — their only help — their all-sufficient help.

The occasion was not one for tearful service, for Jesus was about to perform the crowning miracle of his ministry.

Why then these tears? Because of unbelief, lack of faith in him by his nearest and dearest friends, the unbelief of those whose homes he had shared, who sat at his feet for wisdom, who had beheld many wondrous things which he had done.

Their faith in him was weak in the presence of his enemies. Jesus had just unfolded the great doctrine of the resurrection and revealed himself as the "Life," and during that very hour, though some had assented to a belief in his almighty power, yet *they* disbelieved. Ah, was not this the secret of the groaning in spirit and the Saviour's tears? Unbelief, *unbelief*, UNBELIEF. If the glorified Christ can weep, he weeps to-day, not alone because of sin, but because of the unbelief of his chosen friends and followers. "Have faith in God," and thou shalt behold wondrous things and wear the crown of life.

XXXII.

FALSE DISCIPLES. JOHN 18:1–13.

Jesus — Judas — What a contrast between noonday glory and midnight darkness! Saviour and betrayer! How these characters stand out before us! One excites our pity, our love, our reverence, our adoration. The other fills us with sadness that there could have existed such a libel on manhood.

Judas is dead, but perhaps some of his relations are living. The pictured lesson gives the shadow of the false disciple's life.

Every disciple points to Jesus, but some are standing in such relationship to him that they cast a shadow on his matchless life and love.

Like the betrayer, by envy, bitterness, strife, self-ex-

altation, greed, they overshadow the mercy and forgiveness and gentleness and peace and love of Jesus.

It is said of the great sculptor, Michael Angelo, that when at work, he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow of himself might fall upon his work.

The world's cry is, "We would see Jesus." God grant that we may never betray him by a look, a word, a thought, an action, a kiss, nor cast a shadow upon his name.

XXXIII.

THE GREATEST CHOICE. LUKE 23:13–25.

Pilate was doubly guilty.

He refuses to release Jesus, consents to the cruel scourging of an innocent man, and then puts the responsibility of a decision between Jesus and Barabbas upon others. He refuses to make a choice himself, but *compels* others to do so.

Though he wash himself with the waters of the sea, he could not wash away his infamy. He "gave sentence" that an innocent man should suffer, and by so doing debased his manhood and prostituted his governorship.

Choose, *choose*, CHOOSE. We cannot "choose to choose," but we *must* choose.

On the one hand, Barabbas; on the other, Jesus. On the one side, the world, on the other side, the Saviour. CHOOSE. There is no middle ground. The world's question: "What shall I do with Jesus?" The Christian's question: "What shall I do *without* Jesus?"

C
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XXXIV.

THE DEAD RESTORED TO LIFE. LUKE 7:11–18

Text.— "Young man I say unto thee, arise, and he that was dead sat up." Luke 7 : 14, 15.

There is much comfort for the sorrowing ones in this lesson. Think of it! Jesus with us in the midst of our trials. Listen to his tender voice saying, "Weep not." Yet a little later "Jesus wept" himself; but it was because of Sin's dominion in David's city. He wept because of sorrow, which is deeper than physical death. "Weep not," mourning one, Jesus is with thee, full of compassion, will-

ing and waiting to help thee. Some one has said that God never permits a burden to be laid upon our hearts greater than we are able to bear. He lovingly weighs every trial before he allows it to be laid upon our hearts, and if the burden proves too heavy, he walks by our side to help us carry the load. Then if trials come and have their fruitage in *affliction*, cry out with Job, "Though he slay me, yet will I trust in him."

Let suffering pursue you even to death and the grave, cry out with Paul, "O Death, where is thy sting! O Grave, where is thy victory!" Let tribulation come as a crushing sorrow to bereaved ones; hear the voice of Jesus, "I will not leave you comfortless, I am come to wipe all tears away. Lo, I am with you alway."

The key-note of this lesson is VICTORY. The great enemy is overthrown. The bonds are broken. The captive is free. Light has driven out the darkness. Life has triumphed over death.

O for faith to grasp this truth: —

There is love in Jesus' voice;
There is life in Jesus' touch.

XXXV.

LOOK ON US.

Text. — "And Peter, fastening his eyes upon him, with John, said, look on us." Acts 3:4.

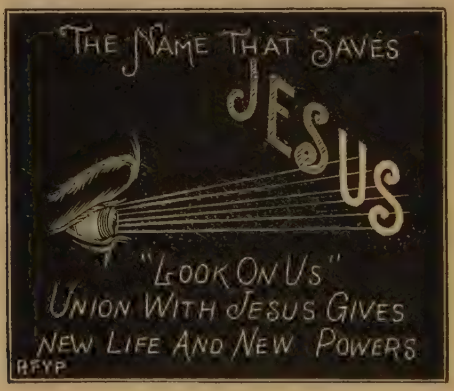
Lesson Story. — Tell about Peter and John healing the lame man at the Beautiful Gate of the Temple.

Truth. — We have new life and powers when we are joined to Christ and seek to glorify him.

Illustration. — The eye of the world looking upon those

of us who are Christians, behold not only "US" but "JESUS."

Application.— Peter and John went up *together* to the house of prayer. Here was an important element of power, Christian *unity* and *fellowship*. The poor man at the Beautiful Gate is a type of the sin-diseased ones who are asking help from the disciples of our Lord to-day. Are we ready to say to all such, "Look on us"? If they look on us, will they see Jesus also? These disciples were on their



way to worship, and they prepared themselves for the worship of Jesus by true service for him. Tens of thousands of devout worshipers at the Temple had seen the poor lame begger sitting daily at the "Beautiful Gate"— multitudes had pitied him, many perhaps had given him alms, but comparatively few had given him kind words. Peter and John saw the man, pitied him, spoke kindly, gave him encouragement, secured for him the Great Physician, *and taking him by the hand, lifted him up.* Can we all say this day to the poor and needy of the world, "Look on us,"

and we will give you help, for we have been with Jesus and learned of him?

XXXVI.

The Christian Citizen.

Text.— "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Ps. 15: 1, 2.

When we accept the Lord Jesus Christ as our Saviour and King, our citizenship is in heaven. We turn away from the kingdoms of the world and pledge allegiance to the King of kings. Christ is our King. Our country is the heavenly one. We are sojourners here, and as such, must be loyal, obedient, trustworthy, and honorable, but our home is in the "better country." While in this earthly pilgrimage, our King is watchful of our interests and guarantees us his protection and provision.

Paul was once on trial before a Jewish court, but being a Roman citizen he appealed unto Cæsar at Rome. Paul's

citizenship was in the heavens. He could have appealed to the King of Glory.

When an American citizen is in a foreign country, he is under the protection of the United States, but he must be obedient to the laws of the country in which he sojourns. He can best reflect credit upon his home land by dealing justly and acting honorably in a foreign land. We should do nothing in public or private life abroad that we would not do at home, and permit no act of ours to bring reproach upon our country or our flag.

Our citizenship is above, but while we tarry here, we must walk uprightly, work righteousness, and witness truthfully, thus honoring our King and extending his kingdom. So shall we be fitted to enter the holy city, New Jerusalem, and worship in the temple of the skies.

XXXVII.

All Ye are Brethren — One in Christ.

Great crises come to the church, as well as to nations and individuals. Wisdom, knowledge, justice, prudence, righteousness, are necessary in disputing about religious matters.

Differences of opinion are not only possible but quite prevalent concerning religious duties and Christian doctrines. Contention in church circles is not a modern idea. It is more ancient than acceptable, more pernicious than profitable.

Real, earnest, free, full, frank, faithful discussion of God and the Bible, of Christ and Christianity, under the guidance of the Holy Spirit, is a good thing, and all such discussions lead us to a clearer vision of the truth that

makes us free. John 8: 32. It enables us to love the Book, *yes, all the Book*, the unalterable, unadulterated, and eternal word of God, and leads us to adore the bountiful Giver and his unspeakable Gift.

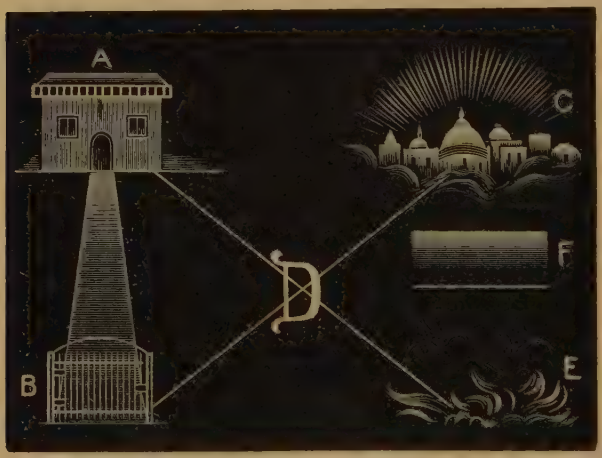
Unity of vision is a great thing for Christians. The positions from which we behold the truth may differ, but the great question is, Do we behold the truth as it is in Christ Jesus? Many people may behold the rainbow in the summer sky. The point of vision will give to each beholder a separate bow, but the one great sun will paint for

each in the same colors the bow of matchless beauty, and give to each the same promise in the token of the sky. I must not condemn my brother's vision because he will not stand exactly where I do, but rejoice with him that the same blessed Light has painted for both the same beautiful forms and the same harmony of colors, and given to each the same eternal promises.

We may have discussions, but we must be Christlike, for we be brethren. Matt. 23: 8.

XXXVIII.

The Rich Man and Lazarus, or Positions Reversed



A. The rich man's palace.
B. Rich man's gate, where Lazarus lay.
C. Paradise, where Lazarus went *up*.
E. Hades, where Dives went *down*.
D. Death through which both went in diverse directions.
F. Gulf of separation between paradise and hades.

Geo. A. Lofton, D. D.

MISSIONARY BLACKBOARD LESSONS.

I.

"He That is not With Me, is Against Me."

There is no half-way business in the Christian life. We are either *for* Christ or *against* him. We are either

furnishing the oil and helping the light to shine over the world, or we are getting between the light and the world and casting a dark shadow where the light should be shining. All the world is calling for the gospel light. Many are willing to help "The Light" shine throughout the whole earth by their consecrated gifts, their words, their encouragement, their lives. Others by indifference, by selfishness, by withholding, by opposition, are obstructing the

light. Instead of helping Christ lighten the world, *they* are hindering him and his cause. What am *I* doing toward helping Christ in his mission of saving a lost world?

II.

GIVING THE GOSPEL LIGHT.

I sometimes think if God had nothing for us to do after we are converted, he would take us home to heaven imme-

diately. That he lets us remain here is an assurance that he has a work for us. He has commanded us to let our light shine in the world, and he has directed us to go into all the world and shine for him. A very pretty exercise for young people's missionary and conquest meetings is to have a map of the world, drawn on paper or muslin, and have this fastened to the wall or a large board. Take some small Christmas-tree candles of assorted colors and twist some wire around them separately. Sharpen the point of the wire and place the candles on the map in each of the countries. Then talk about the Holy Spirit's power lighting

our lives, and of the way God has sent his gospel light to the nations of the world. With a lighted candle held in the hand, give the light to all other candles on the map. One broad belt of light may girdle the earth, — one Light for all the world. The lesson will illustrate the truth that we must not only *get* the light, but *give* the light to all the world.

III.

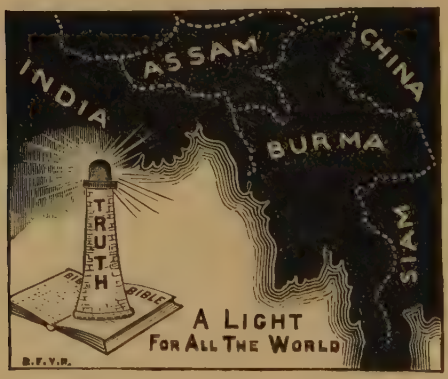
America for Christ.

Jesus died to save sinners. Sin is universal; it is found all over the world. Men of every land and of every clime have felt the awful curse of sin. Hence when Jesus sent his disciples out to make conquests for him, he said, "Go ye into all the world and preach the gospel to every creature." Mark 16:15, 16.

If we are Christians, we must be missionaries, in spirit at least, for disciples were first called Christians at Antioch when they began their missionary labors. Realizing that the work is one and that the field is the world, there is no

such thing as home missions and foreign missions. Sometimes we think so much about the heathen across the seas that we overlook the many in our own great land who know not the blessed Saviour.

God bless the missionaries wherever they are laboring, and help us to help them to win America and the world for Christ. We may talk about home missions, using the above sketch, then speak of the broader commission — "all the world." Erase the map of North and South America, and quickly draw the globe in its stead.



CHRISTIANITY

TEXT: "Go ye into all the world and preach my gospel to every creature." Mark 16: 15.

Many are crying out for the help which Christians *can* give, and which they have been *commanded* to give.

THE BIBLE.

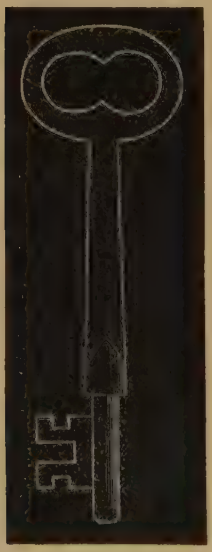
The unalterable, unadulterated, inestimable word of God. It gives us the revelation of sin, the redemption through Christ, and regeneration through his blood.

How important that we make its saving truths known to all the world.

TEMPERANCE BLACKBOARD LESSONS.

WHIS–KEY.

1. Hold up a bunch of keys.
   Notice different forms of.
   The uses of { To lock out. / To let in.
2. Draw a key on the blackboard.
   Give different name from those shown and call it —



IT { LOCKS OUT { HEALTH, WEALTH, HAPPINESS, HONOR, GOODNESS, SALVATION.
IT { LETS IN { DISEASE, POVERTY, CRIME, MISERY, DISGRACE, DEATH.

3. Read and apply Prov. 23: 29–32, and 1 Cor. 6: 10.

REV. BYRON A. WOODS.

I.

An Open Secret.

No vice stalks abroad in the world more openly, and with a more flagrant disregard of moral law than the rum traffic. It has long been hidden under the folds of the American flag. The monster has feasted upon the sons and daughters of "liberty" so long that it now openly defies both law and decency. It is doing more to dishonor

our flag than all other agencies combined. It swings the political whip, lashing many into line to extend its power. It throttles the cry for freedom. It shatters the arm of industry! It robs us of —

HEALTH,
APPINESS,
ONOR,
OME,
EAVEN.

When one enters a place where strong drink is sold, he may see the barrels containing the different grades of liquor. Should he ask for a drink, the bartender will draw from each barrel to fill the glass. Some one may say the glass is only filled from *one* barrel; very true, draw a larger barrel enclosing the smaller ones and you have the lesson. Place the skull and cross-bones, the sign of death, as the trade-mark.

This little design shows the quality of the drink to be triple X sorrow, and that it is sold by authority of U S. The barrels must have a support; hence we draw beneath them a hand and arm and mark it "devil," for all rum interests in the world are upheld by the strong arm of Satan.

II.

THE WINE GLASS.

Take a triangular piece of glass and let a ray of sunlight fall upon it. The white light will be separated into bands of beautiful rainbow or prismatic colors.

Scientists have a very valuable instrument which they call a spectroscope, for this kind of work.

Separating the various lights into bands of resplendent colors, they call spectrum analysis. In this little sketch we place the wine glass as the prism. *This* prism is being used to separate many precious lives from all that is good and pure and true, into that which is evil and debasing.

Into a lovely home, as the most precious treasure of a wealthy family, there came a sweet baby boy. In his childish innocence, he seemed indeed "fresh from the hand of God." From the wine cup in after years, we trace his shattered life, his blasted hopes, his squandered wealth, and his debased manhood. With reeling steps, we see him hastening to meet the drunkard's doom.

Seek to save our boys from the awful curse of drink.

III.

Temperance Pledge.

One of the most sincere temperance reformers of our time says that we greatly need a "pledge-signing revival."

My father often spoke of his first temperance impressions coming to him when as a Sunday-school lad his teacher taught him to recite the little couplet pledge: —

> "Drink not wine, brandy, cider, or rum,
> Nor anything else that makes drunk come."

During the more than a quarter of a century father was a Sunday-school superintendent, he frequently used this pledge as a concert exercise in the schools under his care. His sons in the ministry have taught it to thousands since. Dear teacher or superintendent, please teach it to your class or school. It will take you but a minute. It may be a lesson for life.

IV.

The Rum Battery.

It is often remarked that the children of rum-drinking parents are the poorest clad, and are the most deficient in all that goes to give refinement, education, comfort, and happiness.

The children are not to blame. It is rum's fault. These children are the innocent victims of the liberty of crime. We love them and should labor earnestly to send sunshine into their lives to counteract the moral darkness of their homes.

The saloon-keeper will wear fine clothes, live in fine style, and drive fine horses, etc., at the price of blood.

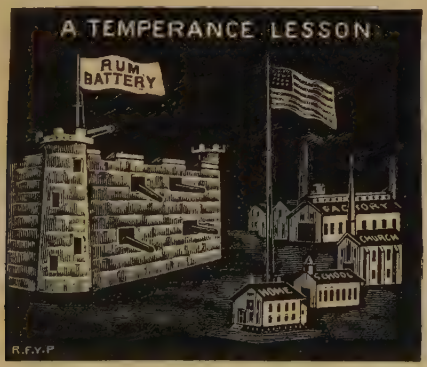
Some time ago, T. E. Vassar, D. D., in a temperance address said that the saloon was "the greatest foe of our industrial interests, our homes, our schools, and our churches."

This little blackboard sketch represents the powerful batteries of the rum interest arrayed against the home, the

factory, the school, the church, and the nation. It is the force which the professional politician uses to drive the political machinery of our country.

Its great power lies in the fact that it is *well organized.* If Christian people were equally well organized against it, the rum power would soon fall. The entire government is in its toils and shares its spoils.

Try to fight it and you will soon feel its force. We boast of "the land of the free," but rum is striving to be



our king. But God will hear the cry of his burdened, praying people, and will raise up a deliverer. Our great hope is in the education of the rising generation. God help us to save our boys. Teach temperance, vote temperance, pray temperance, live temperance.

V.

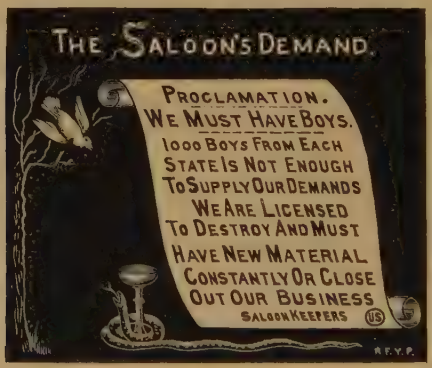
The Saloon's Demand.

The *Presbyterian* asks, "Have you a boy to spare? The saloon must have boys or it must shut up shop. 'Wanted,

2,000,000 boys from each generation' is the notice. One family out of every five must furnish a boy to keep up the supply. Which of your boys will it be? The rum interests of America demand a city full of boys each year." Has our home or our Sunday-school a boy to spare?

A Suggestion.— On the blackboard or a large sheet of manila paper write this pledge: —

"I solemnly promise to abstain from intoxicating


THE SALOON'S DEMAND.
PROCLAMATION.
WE MUST HAVE BOYS.
1000 BOYS FROM EACH STATE IS NOT ENOUGH TO SUPPLY OUR DEMANDS
WE ARE LICENSED TO DESTROY AND MUST HAVE NEW MATERIAL
CONSTANTLY OR CLOSE OUT OUR BUSINESS
SALOON KEEPERS
R.F.Y.P.

liquors as a beverage, and will do all I can to promote the cause of temperance."

Request all the members of the school to come forward and sign this pledge while the school is in session. Urge both teachers and scholars to thus *publicly* witness for temperance. During the pledge-signing exercise, use bright singing, testimony, and encouragement by scripture and personal commendation.

VI.

The Drunkard's Shadow.

Draw the above sketch repesenting the face of a drunkard. Color it up in bright but natural colors. The boys will generally laugh at such a picture. After having drawn the sketch, ask what there is to laugh about. The young people will give various reasons. Now place the shadow to the drawing and tell them that every picture has a background, and this one has a *very dark* background.

This man casts a gloom over other lives. In the shadow sketch the faces of a woman and two children. Ask the young people if they ever thought of the drunkard's home, and of the poor wife and children who live in the shadow of such a home. Never laugh at the poor drunkard, but pity him and pity those who are behind him in his wretched home. Thank God that we are spared the sorrows of a drunkard's life, and pray to be so used that we may brighten his darkened home.

Frank S. Regan.

VII.

A Wicked King.

Belshazzar's feast has furnished food for serious thought, and has been a rich theme for the poet's fancy as well as a thrilling scene for the artist's pencil. But mind perhaps has never conceived, nor poet dreamed, nor artist painted

the grandeur and the gloom of that festal night in Babylon's banqueting hall.

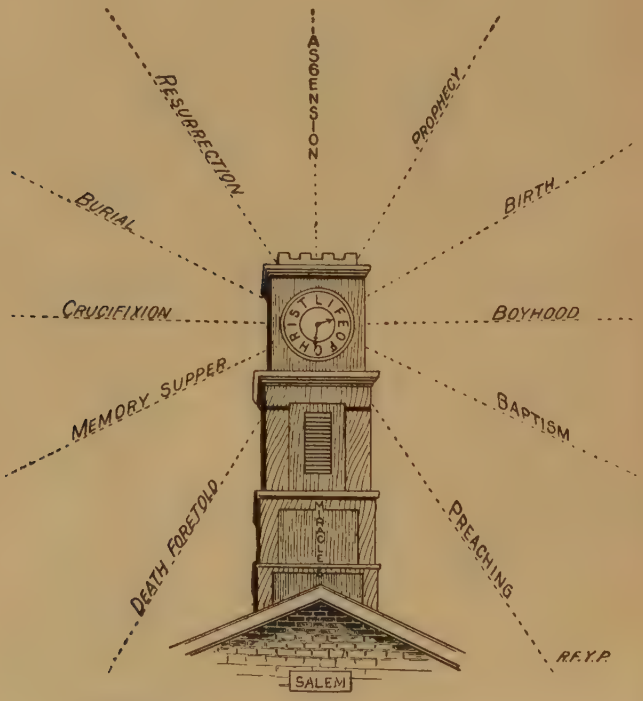
One hour dwelling in conscious security, surrounded by the glittering splendor of a great kingdom and licentious court; gaiety, revelry, sparkling wine, dancing women, mirth, and music, and song. The next hour the impious king and festive guests, with blanched faces and trembling forms, behold the mystic light and words of doom.

King Alcohol is sitting upon the throne of his power, and in boasted security is holding high carnival in the world. In his banqueting halls are found many of the

noble sons and daughters of earth. Art and science, literature and music, are giving many of their richest gems to bedeck the crown of this tyrant king. He is robbing politics of its crown of patriotism, and is the merciless juggernaut that is crushing the life and hopes out of all within his reach. But the handwriting of the Lord of Hosts summons men and money to action in his name. Unless by voice and vote we rid the land of rum, God will wash it away with blood. For every evil of the nation she has paid the dearest life blood of her sons. Because we bartered in human life, God claimed the ransom of the blood of brothers. King Alcohol must be overthrown, for only the King of Glory shall rule and reign forever.

HINTS FOR CONDUCTING REVIEW.

Among the many methods suggested for conducting a quarterly review of lesson topics, the following may find a place : —



The figures of a clock dial may represent the twelve lessons. Instead of the figures, the letters of the review topic may be placed on the dial, thus : —

1 2 3 4 5 6 7 8 9 10 11 12
LIFE OF CHRIST.

Dotted lines may be extended from the dial, on which may be written the topic or text of each lesson of the quarter. Mrs. M. G. Kennedy suggests, in one of her primary talks, that the class may prepare for the review by writing the topics, or a sentence of lesson help, each week, so that the clock dial may "tell the story of what the hours have done for you as they have passed into the weeks and months."

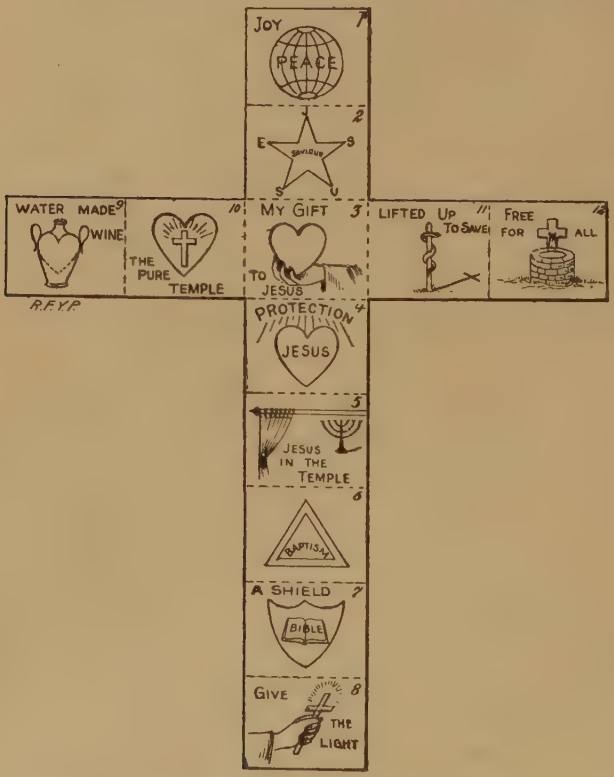
If the Life of Christ be the topic for the quarter, the important events in the life of the Saviour may be noted ; for example, 1. Prophecy ; 2. Birth ; 3. Boyhood ; 4. Baptism ; 5. Preaching ; 6. Miracles ; 7. Transfiguration ; 8. Memory Supper ; 9. Crucifixion ; 10. Burial ; 11. Resurrection ; 12. Ascension.

Picture Lesson Review.

Another method of conducting the review is to use the little blackboard sketches which may have been developed each Sabbath by the pastor or superintendent when "clinching" the thought-points of the lessons.

Some time preceding the Review Sunday, have little sketches illustrating the central truth of each lesson, drawn on separate sheets of paper or cardboard of uniform size. Distribute these drawings to different members of the school, and as the topic of the lesson, Golden Text, and central truth of each lesson are given, have the drawings brought

to the platform and arranged in the form of a cross, by the person conducting the review, or some one selected for that purpose. Intersperse the exercises with bright singing and



by "minute talks" and make practical applications of the lessons suggested by the sketches.

This little picture illustrates the quarterly review of a recent series of lessons covering a part of the life and min-

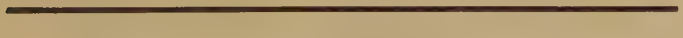
istry of our Saviour. 1. The Saviour's Birth; 2. The Guiding Star; 3. Gifts of the Wise Men; 4. God Protects His Child; 5. Jesus in the Temple; 6. Baptism; 7. The Temptation; 8. The Light of the World; 9. Water made into Wine; 10. Cleansing the Temple; 11. The Uplifted Serpent a type of the Uplifted Saviour; 12. The Water of Life.

THE GOLDEN RULE.

"I will call some boy or girl to help me to-day. Now, Jamie, take this piece of chalk and draw as straight a line as you can, clear across the board.

"There, is that perfectly straight?—No. It is a little crooked in places. Now I will fasten this string across the board, and tie it to the two tacks, one on each side of the board. Now take the chalk and guide your hand by the string, and see if you cannot draw a straight line this way.

"Can't you do it? Why?—The string gives. You can't rest your hand or the chalk against it. Now here is a stiff piece of wood. We call it a rule. Try that.



"You can draw a straight line with that, can't you? Now we are all trying, I hope, to live straight lives. We don't want to make crooked work of it. If you depend on yourself, you will be very apt to make crooked lines. But what about the string? Well, that is like trying to follow

the example of somebody else. They are weak and faulty themselves. They yield to the pressure of temptation. Yes, we need a stiff rule. Something that will not give. Something that will not bend. If we keep close to God's law, we can make straight lines. God has given us a rule which is not only everlasting but everloving — a beautiful rule—so beautiful that it is called the Golden Rule. Who can tell me what it is ?

"Now I want you to draw a line on the board on one side of this rule. That is it. Now draw another line on the other side.

"What kind of lines are these ?—Parallel. Well the Golden Rule is simply this : Draw the lines for *others* as you would for yourself—parallel lines." Matt. 7:12.

HOWARD W. TILTON, *in* "*Chalk Talks.*"

A CHRISTMAS EXERCISE.

This is a Christmas lesson. There are several ways in which it may be developed. The blackboard may be used and the star drawn upon it as the lesson points are developed. First draw the word JESUS in the center block, then each point of the star as a ray of light from the center, may have inscribed upon it one of Christ's prophetic names, "Wonderful," "Counsellor," etc. The star may be drawn upon heavy paper, and the paper fastened on a large board in the school room. As each point of the les-

son is developed, a little lighted candle may be placed at each point of the star. A simple method of using the can-

dles for this purpose is to twist a piece of wire around the candle and sharpen the point of the wire that it may stick in the paper and board, thus :—

A very pretty object lesson can be given by having each part of the star made separately, and placed together, while some scholars or classes give recitations, scripture quotations, or selections of music, emphasizing the prophecy, birth, and mission of Jesus as the Son of God, the Light of the world, the Saviour of men.

HOW A PRIMARY TEACHER PRESENTS THE LESSON.

Jesus in Gethsemane.

"By a talk about things that make us cry, lead the children to see that there are sorrows more than those which hurt the body.

"A little boy just learning to read could not tell what F-A-L-L spelled. His teacher trying to help him asked, 'What would you do if you tumbled out of your chair?' Said he, 'I would cry.' Do you cry when you fall? Can you think of other kinds of things that hurt worse than a fall, which makes you cry? Did you ever see mamma with tears in her eyes because you had been naughty? Did you cry yourself because you had been naughty? Which is the worse pain, when we are sick or in pain, or when we are very sorry about anything?— Did you know that often when people are most sorry of all they *cannot* cry? — are too sorry to cry?

"Do you think Jesus ever cried? The shortest verse in the Bible is only two little words, but what a story they tell —'Jesus wept.' Why do you think he cried? It was at the grave of a friend; it was because he was sorry for other people's sorrows. A few weeks ago we saw him weeping as he looked on Jerusalem. Why?— It was at the thought how wicked the people were then. We never read of his

crying because he was treated badly. Hard words, even blows, did not make him cry for himself; but he wept over the sorrows and sins of others.

"Talk about where we left Jesus, and what he had been doing. Why did he give us a 'Memory Supper?' What did he know was going to happen? But if he knew what the wicked men wanted to do, why did he not hide where they could not find him? Ah! He was willing to die for our sakes. But there are other things that are even more sorrowful than death itself.

"What is the Golden Text? This had been said of Jesus seven hundred years before he came into the world. It is only when we know a person very well indeed that we say we are *acquainted* with him. But Jesus, the Son of God, who had lived in heaven, loved us so, that, for our sakes, he became 'a man of sorrows, and *acquainted with grief.*' The same night of the supper he was to be far more sorrowful than any one ever had been, or ever could be.

"Try to picture the scene. Midnight, but bright moonlight, the temple, etc., shining white in the moonbeams. A little party of men coming out of the city gate, down the steep path, over the brook, up the mountain just a little way. Let us count them. One, two, etc., *twelve.* Who are they? There used to be thirteen. What had become of one? They stop at a garden, or rather a sort of orchard of olive-trees; long, dark shadows, cast by the trees in the moonlight. A little house for the watchman by the gate. Some stay there. How many? *Count again.* How many does this leave to go farther in with Jesus? Who are they? What had these three once seen when they were on a mountain with Jesus? Were they going to see his wondrous glory again? Look at him.

See how very sad he looks. Listen to him. What sorrow in his voice. Read his words. Matt. 26 : 38.

"Very tenderly tell the story of Jesus alone in prayer, knowing what he was so soon to bear ; knowing what a sinful world this was, and how it would keep on being so sinful.

"Which is the worse pain, when you are sick and some part of your body hurts, or when you are very, very sorry and grieved ? Was it the body of Jesus or his soul that was in pain ? If you had a cup of very bitter medicine to drink, would you not like some one to take it away and say you need not drink it ? But when mamma told you she was sorry for you, but it was *necessary*, then knowing that she loved you too well to make you do it, if it were possible to let you do without it, then I think you would try to drink it bravely.

"It was as if Jesus had a cup of something very bitter to drink. Was it medicine to make *him* well ? No; it was to cure *us*. I cannot tell you how dreadful sin seemed to Jesus that night, nor what was the thought of his heart about sin. But it was an awful hour to this loving, gentle, sinless Jesus.

"Was he *afraid* when he thought of how he was to die? No; it was not that. Was he *sorry* he had come into the world to die for sinners? No, indeed; he was *willing* to suffer all this. In all his sadness he says, 'Thy will be done ;' 'let that be done which, by thy will, I came into the world from heaven to do.' But it was as if all our sins were piled on him, and crushed his soul with their weight. He who had no sin was treated as if he were the greatest of sinners. He suffered instead of you and me. He bore such pain that you and I might not.

"As we think of Jesus in the Garden, it ought to *make us feel so sad, and yet so glad.*

"*Why should it make us sad?* Because each one of us should think, *My sins were part of what cost him so much.* You think you would not have added another drop to that cup if you had been there. Yet each naughty thing you do, each naughty word you say, each time you do something Jesus would not have done, you do add even now to that cup of sorrow.

"*Why should it make us glad?* To know that my sins were in that cup, that now I would not need to taste soul death since he drank the whole cup. To know that his love for me was so very great.

"What else should this story do for us? It should keep us from thinking lightly of even one sin. He says to us, 'Behold, and see if there is any sorrow like unto my sorrow.' He asks, 'Is it nothing to you?' Let it be so much to us that we will not only beg him to forgive all the wrong we have already done, but to keep us from all sin. And then let us do our part, which is to 'watch and pray, lest we enter into temptation.'"

MRS. M. G. KENNEDY, *in Sabbath-School Quarterly.*

HINTS FOR TEACHERS OF THE LITTLE FOLKS.

Lesson. — Messiah's Reign.

Golden Text. — "All kings shall fall down before Him, all nations shall serve Him." Ps. 72:11.

Let us have for this lesson a great circle to represent the earth. Just above it, resting on its outer edge, something which shall represent a throne, and above it, a great golden crown, marked: THE KING. Let the pupils tell who this king of earth is. Then make pictures of smaller crowns, laid at the foot of the throne, while you call for the golden text, "All kings shall fall down before him; all nations shall serve him." Draw lines for the great oceans which divide the earth, and print on them the words: "From sea to sea." Follow up this beginning with whatever imagery you can command to help in describing a perfectly happy earth, where all of God's enemies are subdued; where all crowned heads, whether crowned with gold or with wisdom or with goodness, bow before the King; where the "poor" and "needy" are not, because they have all been "delivered." Fruits and flowers and sunshine and beauty in every form must come to your aid to help you present the scene. Spend much time and thought in trying to construct a mental picture of the earth under the entire reign of Jesus Christ.

Do the children think it is a picture of the earth as it now is? The youngest child in your class knows better. She has seen this very day perhaps a drunkard reeling home; nay, she may have felt his cruel blows on her own quivering flesh! She heard the King's name profaned, it may be, on her way to Sabbath-school. She knows there are those who sneer at him, mock him, disobey him habitually. She knows there are those who deny his existence. O, it is but too plain a truth that the King has not come in his glory. His enemies still triumph.

This is a missionary lesson, remember. You have first presented the picture of earth as it will be when Jesus reigns. You have next presented it, in part, as it is to-day, with the forces of evil at work. Let us have still a third picture. Let your sand-map be brought into use. Make one corner of it pose as China, another as India, another as Africa, etc. Set up little flags to stand for the mission stations, where people are at work teaching about the King, and gathering soldiers to live for him. Set up a black flag in those portions of the earth where there is still great darkness, and where the enemies of the King, notably in the shape of rum, are still fighting against his rule. In this way you will soon have the earth dotted over with flags; yes, and black ones. The children will be astonished at first, to see black flags in our own America. But, then, they will remember the profanity, the Sabbath-breaking, the saloons, and admit that the black flag is here. What then? Direct the thoughts, finally, into the line of mission work in which you and they should be especially interested. Have ready your own flag marked with the mission station, or the Sabbath-school, or the circle, or whatever it is that you are working for; indicate by a black flag, *named*, the specific form of evil in that neighborhood with which you

have most to contend, and call from the class the ways in which each can help to tear down the black flag and run up the other one in its place, bearing the words, "Our King" upon it.

Do you think it is a great deal of trouble to teach a lesson in this way? It certainly is; though not so much as appears at first sight, provided you are a careful primary teacher, and keep a cabinet with flags, and forts, and crowns, and all sorts of appliances stored away ready for the day of need. Trouble or not, you will find that children so taught have a realizing sense of what missions mean, and of how they can help the work, and of what the earth will be when the work is done. And if, with your painstaking and enthusiasm, you rouse in one heart the cry, "Here am I, send me;" a cry loud enough, and earnest enough to reach the ears of the King; and if he chooses the child from your class, and makes her from that hour a little missionary in the home, in the play-room, in the schoolroom, in the Sabbath-school, in Africa, by and by, or China, or South America, shall you not be repaid for all your trouble?

Aim at results, dear fellow-workers. Teach this lesson in such a way that you can be willing to meet the children afterward with joy when they and you stand before the King.

Finally, do not forget to refresh them and yourselves with the fact that *all nations shall serve him.* In fact I advise you to arch it over the blackboard picture of the earth in rainbow hues. His promise is sure. The time is coming when he *shall* reign.

No, this must not, after all, be the "finally." Let that be the earnest, solemn, tender question: Is it possible that there is a child here who must be counted as the

King's enemy? If he is not working bravely, steadily, for the pure and the good, and the *right*, then he is an enemy; for the King himself said: "He that is not with me is against me."

MRS. G. R. ALDEN (PANSY), *in the Wesiminster Teacher.*

OBJECT LESSONS AND PRIMARY WORK.

I.

The Use of Common Things in the Work with Children.

There are many good workers who cannot use the blackboard. They have not the genius of the "chalk talker;" but a little observation and study will make them most practical teachers in the use of common things. The following are meant to be suggestive lines: —

I. Common Objects. — The writer keeps a Bible specially for children. When he finds an object that will illustrate a scripture text, he labels it with the reference text, and then notes the object in the margin of the Bible. For instance, opposite the vine chapter (John 15), stands a reference to a piece of birch limb. Seeing a woodpecker at work on it, he waited until the bird had secured the worm; then climbed up and cut it off. It has been used many times to show what makes the branch wither — the worm at the heart. Again, opposite Ps. 23 : 5, — "Thou preparest a table before me in the presence of mine enemies," — is noted a "spread table." Before a large company of children a table was brought out; table-cloth spread; then God's bounty shown in the following order: First was brought on a dish of all the vegetables that grow under the ground; viz., potatoes, onions, beets, carrots; second, a dish of all that grow above the ground; viz.,

tomatoes, corn, beans, egg-plant, etc.; third, a dish of all fruits; fourth, a dish of honey; fifth, a loaf of bread; sixth, a goblet of water; seventh, a boquet of flowers. Such object-teaching fixes the lesson, as no abstract talk could possibly do. One more, under this head, opposite the text, 1 Cor. 15: 33,— "Evil communications corrupt good manners," — is noted the power of habit. Illustrated thus: Place a boy in a chair before the company; take a single thread of cotton and wind around him and the chair, and tie it. Of course he can break it. Now wind the thread from the spool, round and round him, in the same place; he can no more break it than a rope. Thus one thread of habit may be broken; but many threads make it more difficult.

II. Popular Crazes.— The writer has met with most encouraging success in making use of what was specially a "craze" with the children at the time. Two examples must suffice: —

1. *The Scrap-book Craze.*— He found the children busy with pasting all kinds of pictures in scrap-books — no meaning to them, no special end in view. He offered a reward of a five-dollar gold piece to the child that would prepare the best scrap-book under the following conditions: Price of book must not be over ten cents; no account would be made of the beauty or value of the pictures — this to discourage great expenditure; there must be one picture on each page; then a scripture text above and one below it; the basis of the decision should be the *adaptation* of the scriptures to the *thought* of the picture. Some really remarkable books, as studies of the Bible, were made.

2. *The Potato Doll and Animal Craze.*— At one time, in one of his parishes the girls were crazy over dressed potato dolls, and the boys over potato animals. He offered

a reward of a finely-dressed doll to the girl who would make out of potatoes, and dress in paper, the best doll; and another prize of a foot-ball to the boy who would make the best potato animal, by putting several potatoes together. Then the girls were to select all the scriptures referring to the duties of children to their parents, and fasten them to the dolls. The boys were to select the scriptures referring to the particular animal made by each, and fasten the same to the animals. All this to utilize scripture and teach the children to search the same.

III. Bible Searching.— Under this head only a few suggestions will be needed: 1. Give the *names* and *titles* of the Lord Jesus Christ in the Old and New Testaments; (2) find all the *articles* in the Bible that go on the dining table — such as table-cloth, dishes, eatables, etc.; (3) find all the *articles* mentioned in the Bible that we put on our bodies, whether of dress, or ornament, or armor.

Rev. J. L. Sooy.

II.

The Bottle Sermon.

Have five good-sized bottles, with three-quarters inch ribbons of different colors tied around the necks and bottoms of the bottles. Keep the bottles hidden from the audience until you bring them out one by one in the illustration. Give them names as follows:—

1. *Mr. Christian.*— Pure, clear spring water in the bottle. No mattter how much he is tossed about by the storms of the world, he always appears bright and sparkling and pure, always the same.

2. *Mr. Moralist.*—Water with clean sand in it. The sand having settled at the bottom of the bottle is hidden by the ribbon. Moralist looks as well, dresses as well, is worth as

much and claims to be as good as Christian. But when he is tossed about, "turned upside down" by adversity or trial, we can see the impurities in his life.

3. *Mr. Hypocrite.* — Water with mud in it. Mud settles at the bottom of the bottle. Hypocrite claims to be all right, good as other people, etc. But trials, disappointments, etc., reveal his impure nature.

4. *Mr. Passion.* — Clear water. To the cork of this bottle a small piece of sponge is fastened with a pin. The

sponge is saturated with aniline (red ink may be used). When the bottle is shaken, the water comes in contact with the sponge, and the aniline gives it a scarlet color. Passionate or intemperate men, when shaken up, get red in the face, get angry, drink, etc., and thus their lives are spoiled.

5. *Mr. Sinner.* — Put a drop or two of the tincture of iron, and a drop or two of the solution of nut-galls in this bottle. This will make the water as black as ink. Have this ink made before the illustration is given. To the cork of this bottle, with a pin, fasten a small piece of sponge thoroughly saturated with oxalic acid. Be careful not to let the black water touch the sponge until the moment you

make the application of your lesson. Speak of the man who says frankly "I am bad and know it. I believe there is something good in Christianity. There are some true Christians. My mother was a Christian," etc. There is hope for such a man as that. Tell him about the power of the Holy Spirit to cleanse the life. Speak of the word of God and apply the teachings to his life. Open your Bible (a flexible covered Bible is best for this purpose), lay the bottle of ink in the Bible; when tossed to and fro, the acid in the sponge will decolorize the ink in the bottle, and when you open the Bible the blackness will be gone. Apply this to the condition of every sinner who will truly come in contact with the word and the Spirit of God.

Some may call this a trick, but you can explain it to be a simple illustration of what the scientist can do with a few chemicals. Then teach that God is much more able to transform our hearts and lives which sin has blackened, into clean hearts and pure lives.

Suggested by the illustrated talks of Rev. C. H. Yatman.

III.

The Chemical Sermon.

Articles needed for the illustration:—

1. Large jar nearly filled with water in which has been placed a few drops of tincture of iron.

2. A bottle painted red (or covered with red material to represent blood), in which is a solution of oxalic acid.

3. A bottle painted black (or covered with black material), to represent sin, in which is powdered nut-galls in solution.

4. Some flowers, a piece of money, music-box, cup of pure water, etc.

Text.— "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

Speak of life in Eden — pure, perfect, free. Speak of sin knocking at the door of the human heart, and when it entered the life (pour in a few drops from black bottle), it blackened the life and transformed the nature. Now the most important question is, How may we be cleansed from the awful stain of sin? Can we purchase salvation? Will money secure it for us (drop in money)? Alas it does not take away the stain of sin. Can culture, or refinement, or education take sin away? Can music which is heaven-born change the heart? No (music plays). Can beauty change the heart? Behold these flowers fresh from the hand of God. Surely these can change us (put in flowers). Still no change is wrought. O "what must I do to be saved?" What can wash away my sin?— Nothing but the blood of Jesus. "The blood of Jesus Christ his Son cleanseth us from all sin."

Pour in a few drops from red bottle and stir the water a little. Behold the blackness disappear. Apply the text. The effect of this illustration will be better if two or three lighted candles are placed back of the jar, so that all can see the changes wrought when the chemicals are applied.

IV.

Shining Truth.

The following is a brief outline of a sermon recently delivered at the East Baptist church, Philadelphia, before the church kindergarten, and is here given for its suggestions of methods of presenting truth through the eye as well as the ear.

On the pulpit platform stood a number of small tables arranged in a semicircle; on these were arranged in artistic groupings my candles, numbering about fifty in all. In the center stood a table upon which there was an open Bible; back of this stood a beautiful globe candle-stick, the light of which was constantly burning. This represented the "Holy Spirit," and all the other candles were lit from this one; thus teaching the truth that all true light comes from the Spirit.

I next introduced a large white candle in a highly polished candle-stick, and lit it from my first light; this I called an "apostle" sent forth as a light-bearer; I carried this in my hand and lit the other candles from it. I next produced a little night lamp with a revolving top which would produce light, and then by the turning of the top the light would appear and disappear; this represented the emotional Christian who is shining in revival times, but who gives no light at other times.

Here I introduced a beautiful fairy lamp. This represented the moralist — good and beautiful. I then lit the candle within, and its beauty was increased ten-fold; so Christ can make the moral man infinitely more shining. I then stepped over to a table, at the other end of the circle, and there found a group of burning candles; they were all tinted and stood in polished candle-sticks. These I called the "Vanity Fair Circle," and named them "Mr. Fine Clothes," "Mr. Good Opinion," etc. I then exhibited a plain candle in an old-fashioned candle-stick, and explained that this candle gave as much true light as any in the "Vanity Fair Circle." On the adjoining table stood a globe candle. After lighting it, and calling attention to its good appearance, I turned the globe around, which showed the other side to be broken and dented; this I called the

"hypocrite light," fair on one side and deformed on the other.

Then I introduced two boards painted black, and nailed together like a half box, and in the corner I lit a little candle which I called the "little light shining in a dark corner." Hanging over one of the tables was a large Japanese hand-painted lantern. After this was lighted, I called it the "missionary light." On the floor in front of all, I had ten candles in a straight line, one after the other. The first one I lit, and then all the candles in the line were lit from one another; these I called "lights of example." On another table stood a group of candles of various sizes; this group I called the "worldly man's home;" the tallest candle, which represented the babe whose days were not all spent, I found to be burning, for all little children belong to God.

I then took one of the other lights, which represented "the only son," and placed it over by the Bible, and finally lit it from the "Holy Spirit" light, and explained that this was conversion. The light was then taken back to the home group, which in time lit all the other lights, except one, which was the father whose heart was hardened by sin. This was represented by a candle with a glass globe over it, and all the efforts to light it by the others was a failure because of the globe. At last the light of the babe candle was extinguished which represented the death of the child. This softened the father's heart and the glass globe was removed, and three of the home lights at once united to light the father light, and thus was told a household conversion.

I then took another common candle and called it the "Temper" Light, and by dropping on its flame a few iron filings, produced a cluster of sparks, these I called the

"hot words of ungoverned temper." On a high pole at the end of the platform I fixed an alcohol lamp, which was filled with asbestos saturated with alcohol. This produced a tongue of flame which I represented as a "light of warning," and told them to beware of the first oath, the first glass, etc. Upon this flame I cast a quarter of a teaspoon of powdered magnesia. This produced a brilliant flash which I called "the death warning." I then took a piece of twisted magnesia wire, which I explained represented the "dead, unregenerated heart." I then took it to the "Holy Spirit" light, and lit it, and it gave forth an intense white light. Then I explained how the Spirit made bright and shining lights in the world, and cited the cases of Spurgeon, Gough, and others.

I concluded the sermon by introducing a representation of the Bell Rock lighthouse, which I had illuminated by candes lit from the "Apostle" light. This I stated repsented the Christian in the great cities. Around our homes there was surging a wild sea of human beings. The burning candles made a magnificent spectacle, and made realistic the SHINING TRUTH.

REV. CLARENCE H. WOOLSTON.

V.

THE SUNDAY KINDERGARTEN.

The Kindergarten methods of work have been most successfully applied to teaching in the primary departments of the Sunday-school.

Among the varied exercises of the Sunday kindergarten is the lesson card, bearing some simple dotted outline, which is to be worked in colors at home by the pupil.

One of the largest and most successful kindergarten schools is at the North Fourth Street Union Mission, Philadelphia, founded by Mr. John B. Stetson. This department is in charge of Miss Emma L. Bradbury who kindly furnishes the following full outline of her methods of developing the lesson, and samples of her Sunday Kindergarten Cards : —

Delight in God's House. (*Ps. 84 : 1–12.*)

CENTRAL THOUGHT — THE CHURCH AS A HOME.

Show a bird's nest, or have the children represent the nest by placing their hands together. A little talk of its being the home of the bird.

By questions have the children tell where the birds build their nests ; in the trees, bushes, vines, chimneys, and church steeples. Churches are homes for little birds, are n't they ? Have the children lay a simple outline of a church on the tables with the small sticks used in the kindergarten, or by using the blocks build the church. Have the children rise and by a flying motion of the arms, imitate the birds flying to their nests.

Our lesson is about a man who loved the church because it was like a home to him. (Give the children an idea of the tabernacle by folding a square of paper in the shape of a tent, or let them each fold a paper square from side to side.) Speak of the reason of his being unable to go to the church oftener than once a year ; how he thought of the little birds having their homes in the church. Have the children repeat the song we made about them : " The sparrow hath found an house," etc. ; continuing, explain in simple words as much of the psalm as the children can understand.

Show the children the sewing cards for the week (to be taken home and returned the following Sunday).

The Church.— Have the children already furnished with small cardboard letters. As the teacher makes each letter on the board, have the children lay the corresponding letter

on the table until the whole motto is spelled out. "WE SHOULD LOVE THE HOUSE OF GOD." Let them repeat it several times.

Tell the children how they can show their love for the house of God, by each child joining in all the exercises. A few words on reverence.

If little children love to go to church and Sunday-

school, they will grow up to be good men and women. This is what our golden text means, which we will repeat: "Blessed are they that dwell in thy house."

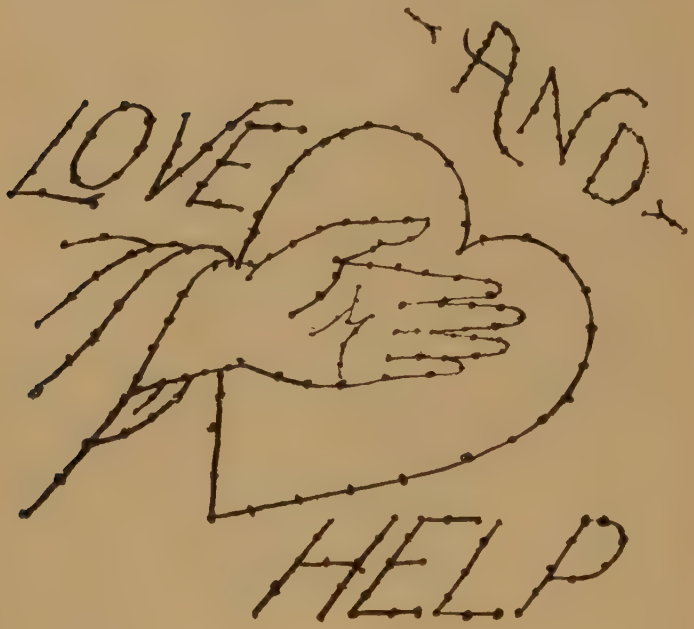
God asks us to belong to his family and dwell in his house; have a place there and feel that it is our home. God blesses all who love his house.

[The kindergarten cards are worked with colored zephyrs or silk by the children — the little dots on the design being guides for the needle work.] E. L. BRADBURY.

The Lord my Shepherd. (*Ps. 23 : 1–6.*)

E. L. BRADBURY.

The Good Samaritan. (*Luke 9 : 30–37.*)



E. L. BRADBURY.

Kindergarten Sewing Cards.

Sewing cards illustrating the International Sunday-school lessons, are prepared and published weekly by Mrs. R. G. Smith, Minneapolis, Minn.

Four things are claimed for these cards: —

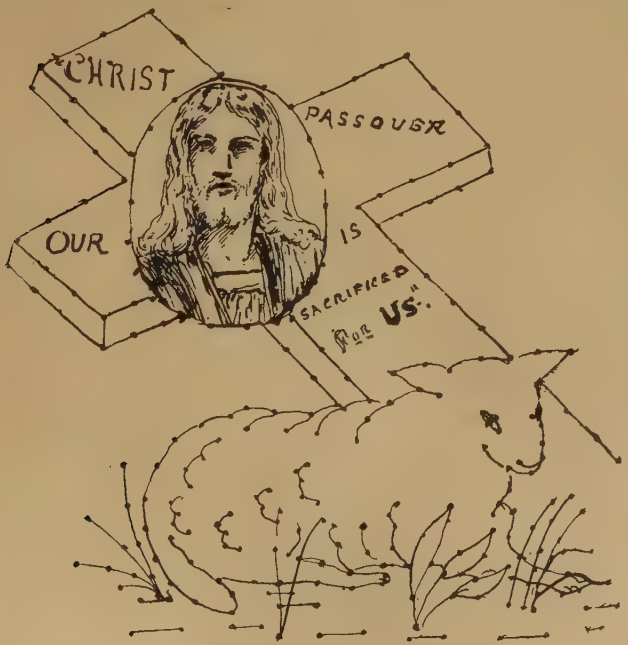
1. It is the true method for instructing the young; an object lesson to make the thought plain, and occupation to fix it.

2. The cards deepen the pupil's interest in the Sunday-school, both by anticipation of the card and also by furnishing some home occupation in connection with the school.

3. They fix the main thought of the lesson in the pupil's mind. This cannot be too strongly emphasized.

4. They aid the teacher in presenting the thought by giving unity and point to the whole lesson. The instruction of the hour can be centered in the illustration which is to be worked out during the week by the scholar.

The designs are simple illustrations of the main thought of the lessons. Necessary directions for sewing each figure are printed on the cards. The following is a facsimile of one of these cards



VI.

God's Banquet Table.

Text.— "Thou preparest a table before me in the presence of mine enemies." Ps. 23 : 5.

Note the circumstances which called forth this psalm of comfort, peace, and hope. David had many enemies,

but he loved God supremely and had a great many blessings. He magnified his blessings and praised God for them continually. We are often depressed and distressed because of our enemies ; worldly foes which assail us on every hand ; spiritual foes which seek to destroy both body and soul.

Yet, if we would thoughtfully consider our blessings, we would spend so much time in praise and thanksgiving

to God that we would have no time to lament over life's enemies.

Let us look at some of the things which God provides for us in rich abundance, and have them spread before us on a table that we may illustrate in some measure the well laden table of blessings which God spreads for us.

Having prepared a table, nicely covered with a clean, white table-cloth, tastefully arrange the articles on the table as they are brought to the platform by the children. It is well to have nice dishes of different shapes and sizes, and separate dishes for each article — there may be a number of the smaller articles of each class on the same dish. It is best to have the articles carefully selected and arranged on the dishes and assigned to individuals or to classes, and brought to the platform when called for.

1. Who can name some of the things which God has given us for food, and which he prepares for us UNDER THE GROUND, ripening them for the table, out of our sight? Let the children raise the hand and name some article as the leader may indicate, such as potatoes (white, sweet), carrots, radishes, turnips, onions, parsnips, beets, horse-radish, peanuts, etc.

2. Name some of the things which grow JUST ABOVE THE GROUND, — pumpkin, cucumber, squash, beans (lima and string), peas, tomatoes, grapes, cantelope, citron, watermelon, celery, rhubarb, mushrooms, strawberries, etc.

3. Name some of the things which grow ON LITTLE BUSHES AND ON STALKS, — all kinds of berries, corn, rye, wheat; oats, egg-plant, pineapple, cauliflower, coffee, tea, peppers, etc.

4. Name some of the things which GROW ON TREES, — apples, peaches, pears, plums, cherries, apricots, oranges, lemons, dates, cocoanuts, figs, nuts (many kinds).

5. Name some of the things which HAVE TO BE MADE for our use, but for which God provides the materials,— butter, cheese, molasses, sugar, vinegar, bread, etc.

6. Name some of the things we use for food, which DO NOT GROW AND CANNOT BE MADE,— milk, salt, etc.

7. Name some article of food WHICH DOES NOT GROW, HAS TO BE MADE, BUT MAN CANNOT MAKE IT,— honey.

8. Name something we frequently have upon the table which GROWS, but WE CANNOT EAT,— flowers (bring nice bouquet).

9. Name something we use on the table frequently at supper time, which DOES NOT GROW and CANNOT BE EATEN OR HANDLED,— light (place lighted parlor lamp in center, and some lighted candles around the table).

At each step of the exercise emphasize the goodness of God. When all the articles have been placed upon the table, have the congregation repeat the twenty-third psalm. Then offer a prayer of thanksgiving.

If you know of some poor family in the community, let the children vote to send the good things to them, and appoint a committee of your young people to take the things to them as a gift from the "children's meeting."

Object Sermon as Suggested by Notes of REV. J. L. SOOY.

CHILDREN'S MEETINGS.

MANY pastors and Christian workers are conducting Children's Meetings, and are looking for interesting methods and suggestions in this department of instruction. Materials for object sermons are all about us, and we are ready to use anything really good and helpful to impress living truths upon the youthful minds under our care. The following hints to workers may prove suggestive and helpful.

SCRIPTURE WORD EXERCISE.

Exercises which will tend to impress scripture truths upon the mind, and which can be done outside of the class or meeting, are often used with profit. For example, take a text and request the children to bring a list of words which can be formed from the letters of the text, as follows: —

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

Let one lesson be on the scripture names of persons, —Adam, Timothy, Christ, etc. Another lesson can be the scripture names of places, — Myra, Rome, Smyrna, etc. Another exercise can be the names of birds, trees, etc., mentioned in Scripture.

THE CANDLE TALK.

There seems to be no limit to the practical lessons which can be learned from the candles. In the hands of skillful workers and earnest Christian teachers, many candle talks

have been given which have burned their way into the hearts of the hearers.

First.— Take an ordinary wax or sperm candle, and a very small candle such as is used on Christmas trees (Fig. 1); light them and it will be seen that they both give light, same kind of light, same color, heat, etc. Both give the same sized flame; that is, the light from the small candle is just as large as that from the big one.

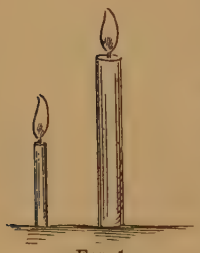


Fig. 1

Children whose lives are lighted by the Holy Spirit can shine just as brightly for Christ as grown people.

Second.— Some people are so completely surrounded by Christian influences and associations that they are brightened by the light around them, and do not realize that they are not shining themselves.

Here are several candles arranged in a circle (Fig. 2), each brightly burning. One in the center of this charmed circle is not burning. It is surrounded by light, but if one by one the friendly lights are removed, the center would be in darkness. Will each of the candles of the circle bring their light close to the dark friend in the center of their circle ? Christians have a duty to their friends who have not the Light of Life.

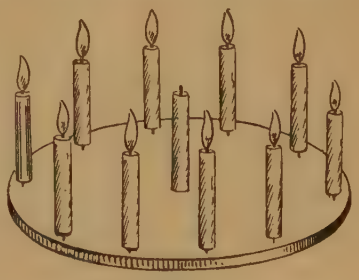


Fig. 2.

Third.— Here are several candles of various sizes (Fig. 3); they are resting on the sharp points of tacks which have

been driven through a board, thus making cheap candlesticks. The long candle represents a child who may have many years to shine for Christ. Some one has said, "If you save an old person, you save a soul, but if you save a child you save a life as well as a soul."

The size of the candles may represent different ages of persons; ten, twenty, thirty, forty years, etc. The small one has but a little while to burn; life almost gone; even while we talk it may burn down, the wick fall, and yet even in its fall and in its dying hour it may light another life. Many can recall the last hours of loved ones and remember how friends and children have been called to the bedside, and given to Jesus Christ with the last expiring breath.

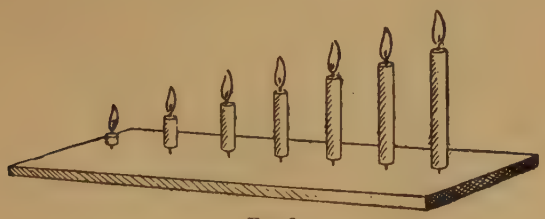


Fig. 3.

FLOWER SERMON.

Give each person in the meeting two flowers, one which may be torn apart during the class exercise, and the other to be taken home and pressed.

Suggestions: —

1. Name the parts of a flower; tell how plants grow, etc.

God makes the flowers; they are fresh from his hand; men can make sham flowers which look nice but have neither fragrance nor life.

2. God loves the beautiful. What were flowers ever made for? They can't eat, talk, walk, sleep, think, or work; but they teach us many beautiful lessons.

3. Flowers teach us the care which God has for all the works of his hand.

4. Flowers teach us to be joyful in the present hour; to be beautiful while we live; to live for others; to sweeten our surroundings. Dr. John Peddie says "Every man throws upon his surroundings the sunshine or the shadow of his soul."

5. Flowers teach us the importance of culture, and the great lessons of the resurrection.

THE TUMBLERONICON.

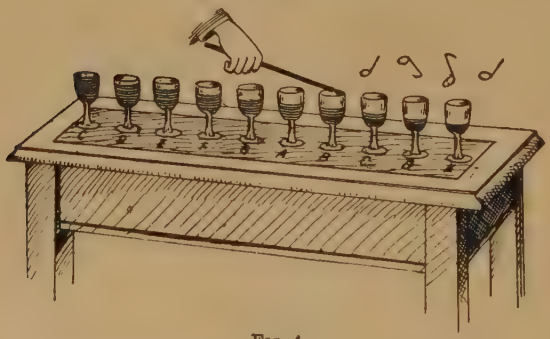


FIG. 4.

If you should take ten or twelve glasses and tune them as indicated by the above sketch (Fig. 4), you may be able to play many musical selections by simply striking the rim of the glasses with a pencil.

The glasses may be readily tuned by the aid of some other instrument. Strike the keys of a piano or organ, then pour water in the glass a little at a time. The quantity of

water in each glass will vary according to the tone desired. The correct tone may be secured by alternately striking the keys of the piano and the glasses, while gradually adding the water.

Very sweet tones are given by the tumbleronicon made in this simple manner, and the exercise will afford both entertainment and instruction. Make the application by teaching children to constantly seek for the good in everything and everybody. There is music even in glasses.

A LITTLE TALK ON PRAYER.

FIG. 5.

By the use of several spoons of different sizes and shapes (Fig. 5), and a few little fragrant pastilles which

can be secured at any drug store for a few cents, we may develop the outline which Mr. Wm. C. Finck gives of a very interesting talk on prayer.

Spoons are first mentioned in the Bible. A golden spoon was used in the Temple service to place the incense on the golden altar.

Speak of prayer and incense. Many prayers "come up as sweet incense before God." The big prayer and the little prayer are alike acceptable to God if they have the same reverence, earnestness, affection, and faith. The prayer of the little child is as pleasing to God as the prayer of the grown person.

The incense burning in the large spoon suggests the prayer of the pastor, or father and mother; the young people, the boys and girls, and the children may each be represented in the exercise; yes, and even poor old drunken "Rickety Jim," the outcast. Speak kindly to him and teach him to pray; for prayer from his heart and life will be just as sweet to God as that which comes from the lips of the saint.

Emphasize the power of united prayer. Empty the burning incense from the different spoons into an urn which may represent the church. See the cloud which rises when the prayers of all the saints are united.

SEWING MOTTOES.

Another exercise combining the home work with the class instruction may be used with increasing interest. Take some mottoes or scripture texts, and put them in some simple picture form as follows (Figs. 6 and 7):—

Use a mimeograph or copying pad, and print the design on cardboard for the children to work at home. They can be used in the same way as the kindergarten sewing cards mentioned among the Primary Lessons on page 186.

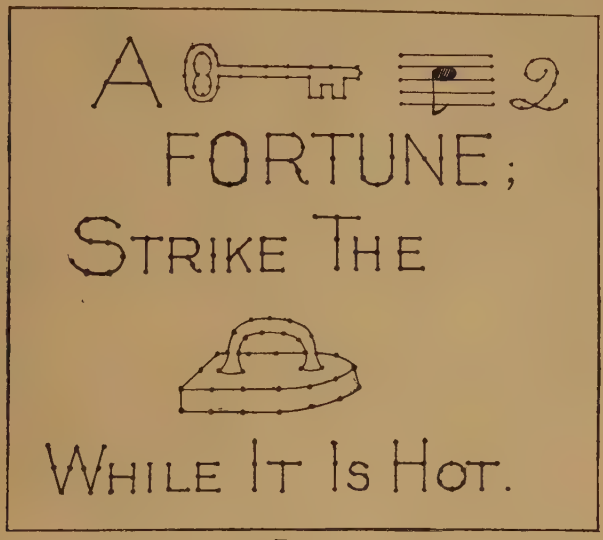


FIG. 6.

FIG. 7.

THE UNSEEN POWER.

Many lessons may be taught by the use of the magnet; the unseen power, the same power for all persons, etc. Have different sizes of nails from the little TACKS up to the big SPIKES (Fig. 8).

Speak of giving attention to the little folks. The magnet can pick up lots of the little tacks, but as the nails are

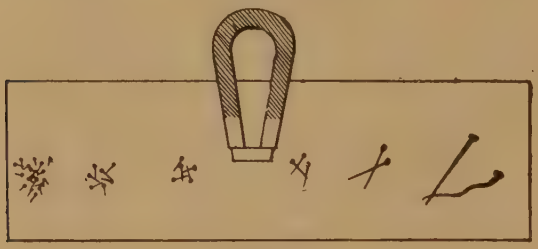


FIG. 8.

larger they represent more of worldliness and it is harder for the magnet to raise them. Even the poor outcast (represented by the rusty spike) may be raised by this unseen power. It is just as easy for God to save old people as the young, but it is harder for the old people to break away from the world. One person "lifted up" can help another person toward Christ.

THE CHURCH AT WORK.

This lesson may be illustrated by the bee-hive. The following object lesson was developed from a suggestion made by Rev. Enoch Fullaway, of Philadelphia. Wheels made of straw or rings of different sizes were made to rep-

resent the several departments of the church (Fig. 9); and as appropriate remarks were made concerning the working forces of each department, the rings were placed one upon another.

The design when completed resembled a bee-hive and represented the home of workers. This hive rests on the

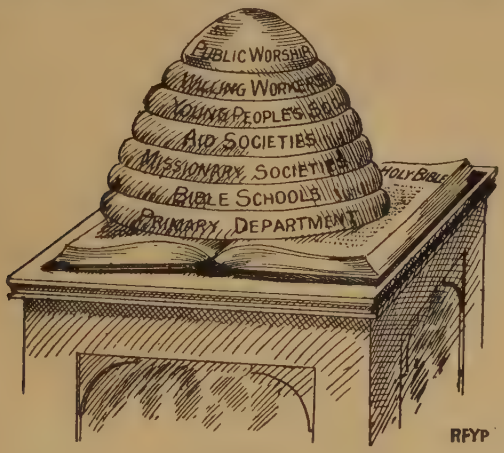


Fig. 9.

Bible, suggesting that those who are the real workers must come to the Bible level before entering the house.

Bees are industrious, peaceful workers, loyal to each other, loyal to their home, sympathetic and kind toward each other. They gather sweetness from the world about them; they live and labor that others may enjoy the fruits of their toil.

TEXT: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16:23.

Patience has saved multitudes, but passion has slain millions.

Be kind, be cautious, be courteous, be kingly.

TEXT: "Touch not, taste not, handle not the unclean thing." Col. 2:21.

SEEK TO SAVE THE BOYS.

TEXT: "Thy word is a lamp to my feet, and a light to my path." Ps. 119:105.

If we have God's word hid in our hearts, it will keep us from stumbling; and if we let it shine out, it will keep others from stumbling over us.

THE PREPARED HEART.

Mark 14 : 14, 15.

A Solemn Service
Symbolized Sacrifice
Suffering Saviour

TEXT: "Remember the Sabbath-day to keep it holy." Ex. 20 : 8.

"A Sabbath well spent
Brings a week of content
And health for the toils of the morrow;
But a Sabbath profaned,
Whatso'er may be gained,
Is a certain forerunner of sorrow."

THE EXCELLENT WOMAN.

TEXT: "Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31 : 28.

TEXT: "Where your treasure is, there will your heart be also." Matt. 6 : 21.

Many persons think more of earthly knowledge, culture, accomplishments, pleasures, wealth, and honor, than of the knowledge which maketh wise unto salvation.

TEXT. John 3 : 16.

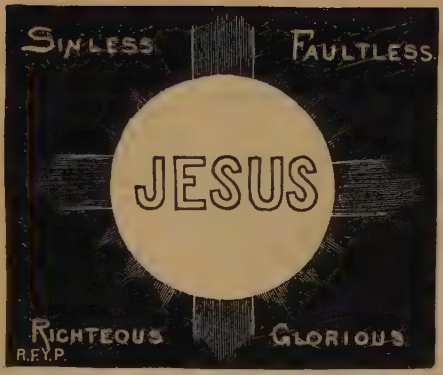
G od's
O nly
S on
P urchased
E ternal
L ife.

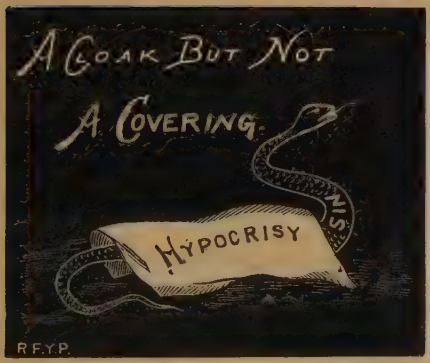
TEXT: Thy law "is better unto me than thousands of gold and silver." Ps. 119 : 72.

"Wonderful things in the Bible I see,
But this is the dearest, that Jesus loves me."

TEXT: "The Sun of Righteousness."

Mal. 4: 2.





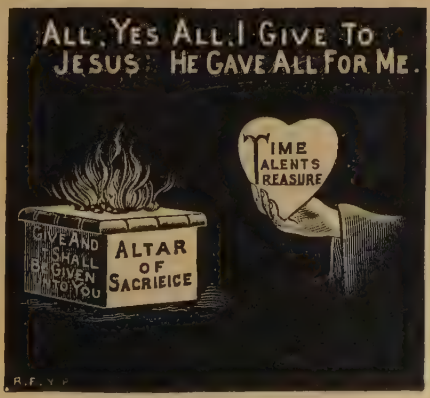
TEXT: "That the hypocrite reign not, lest the people be ensnared." Job 34: 30.

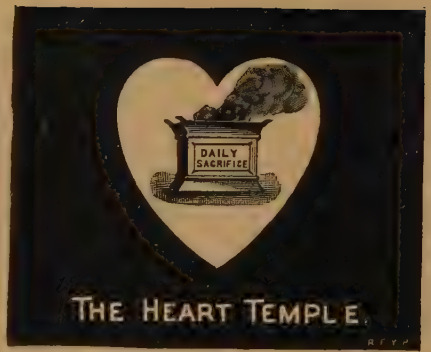
CHRISTIAN GIVING.

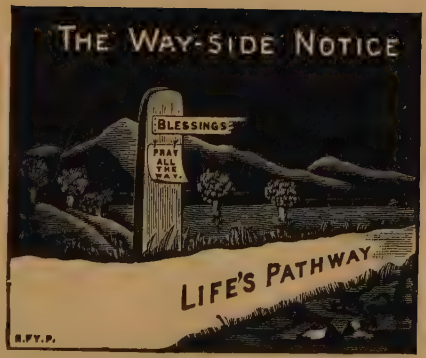
2 Cor. 9.

C heerfully
H umbly
R egularly
I ntelligently
S incerely
T imely
I mmediately
A bundantly
N obly

GIVE.

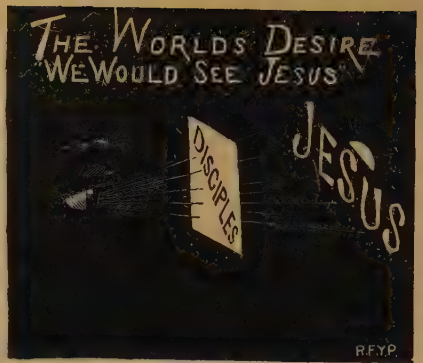



DAILY SACRIFICE
THE HEART TEMPLE.
R.F.Y.P.


THE WAY-SIDE NOTICE
BLESSINGS
PRAY ALL THE WAY
LIFE'S PATHWAY
R.F.Y.P.

TOUCH NOT THE WINE CUP
THERE IS DEATH IN THE GLASS
R.F.Y.P.

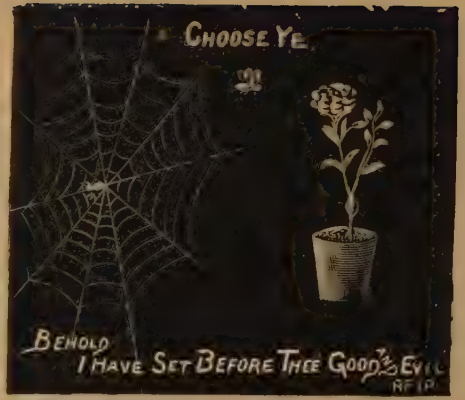
WEAPONS FOR CHRISTIAN WARFARE.
HOLY BIBLE
SPIRIT
VICTORY


THE WORLDS DESIRE
"WE WOULD SEE JESUS"
DISCIPLES
JESUS
R.F.Y.P.

PRAYER AND FAITH
WILL REMOVE ALL REAL
DIFFICULTIES FROM
OUR PATHWAY
DIFFICULTY
FAITH
PRAYER
NEED
R.F.Y.P.

DO ALL THINGS IN THE
NAME OF JESUS
WORK
WORSHIP
H
I
N
R.F.Y.P.

GIFTS FOR THE NEEDY
SYMPATHY
ENCOURAGEMENT
KINDNESS
FRIENDSHIP
ASSISTANCE
AFFECTION
REMEMBER
THE POOR


CHOOSE YE
BEHOLD
I HAVE SET BEFORE THEE GOOD & EVIL
RFYP

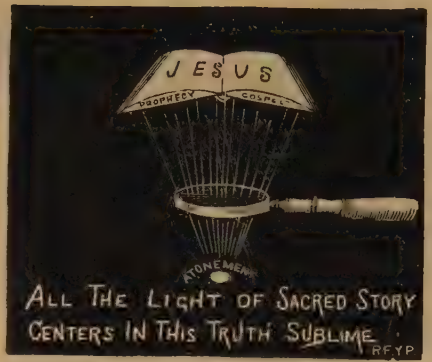
"BEHOLD I SHOW YOU
A MYSTERY"
"WE ALSO SHALL
BE CHANGED."
R.F.Y.P

BEHOLD
THE LAMB
OF GOD
RFYP

STEPS TO
THE CROWN
SALVATION
USEFULNESS
SACRIFICE
EARNESTNESS
JUSTICE
TRUST
SINCERITY
INDUSTRY
RIGHTEOUSNESS
HUMILITY
CHARITY
R F Y P

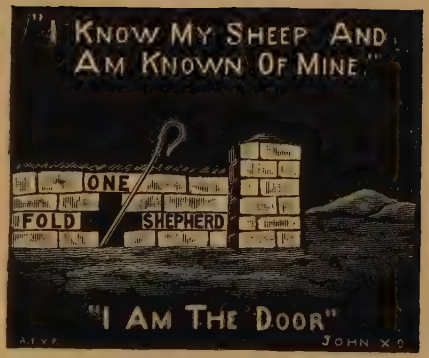
"LYING LIPS ARE ABOMINATION TO THE LORD"
SPEAK THE TRUTH
FALSE-HOODS
KING
RFYP

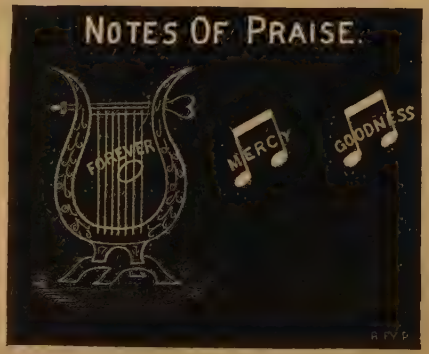
JESUS
SAVIOUR
TO THE UNKNOWN
WHOM SHALL I WORSHIP ?
R.F.Y.P.


JESUS
PROPHECY
GOSPEL
ATONEMENT
ALL THE LIGHT OF SACRED STORY
CENTERS IN THIS TRUTH SUBLIME
RFYP

A SHIELD AGAINST TEMPTATION
HOLY
IT IS
BIBLE
WRITTEN
R.F.Y.P.

GLAD TIDINGS
PEACE
GOOD WILL
JOY
UNTO YOU IS BORN
A SAVIOUR.
R.F.V.P.


"I KNOW MY SHEEP AND
AM KNOWN OF MINE."
ONE
FOLD
SHEPHERD
"I AM THE DOOR"
JOHN X.
R.F.V.P.


NOTES OF PRAISE.
FOREVER
MERCY
GOODNESS
R.F.V.P.

HUMILITY
HUMILITY
HE THAT HUMBLETH HIMSELF
SHALL BE EXALTED.
R.F.V.P.

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